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SKETCHES
OF THE
CHURCHES AND PASTORS
IN
HAMPDEN COUNTY, MASS.;
AND ALSO,
AN ADDRESS DELIVERED TO THE PASTORS,
BY REV. T. M. COOLEY, D.D.
AT METTINEAGUE, SEPTEMBER 13, 1853.
BY A COMMITTEE OF PASTORS.

WESTFIELD:
PUBLISHED BY S. W. EDSON.
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INTRODUCTION.

THE Hampshire County Association of Congregational Ministers at its formation was co-extensive with the original county of Hampshire. In 1747 it was divided into Hampshire North and South ; the latter included the present county of Hampden, Warren in Worcester county, and Somers, Enfield, and Suffield in Connecticut. After the deaths of those ministers, whose churches were not within the limits of Hampden, their successors united with other Associations, and the Pastors of Brimfield and Holland, who are within this county, united with the Brookfield Association.

After the division of old Hampshire county, in 1812, into three counties, the Hampshire South Association took the name of Hampden. In 1844, in consequence of the difficulty which the members at one extremity experienced in attending meetings when holden at the other, the Asso-

ciation was divided by the Connecticut River into two, Hampden East and Hampden West.

About three years ago the two Associations requested Dr. Cooley, being the oldest member, to address the united body at some time when it would suit his convenience and theirs to do so. In June last he requested the Association to appoint a committee to prepare a statistical account of the churches and pastors to be presented at the time he should give his Address.

The committee appointed for this purpose were, Rev. E. DAVIS, Rev. G. A. OVIATT and Rev. E. B. CLARKE, the first of whom prepared the Sketches of Hampden West, and Brimfield and Holland in Hampden East; the second, aided by the third, prepared the Sketches of Hampden East. The other matter was prepared by the first, assisted by the last.

Such is the origin of this small volume, which it is hoped will be acceptable to the Pastors and Churches in this county.

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ADDRESS

TO

HAMPDEN EAST AND WEST ASSOCIATIONS.

BY THE

REV. T. M. COOLEY, D.D.

“THE redemption of the soul is precious, and it ceaseth for ever.” In carrying into effect the work of redeeming love, the grand instrumentality which God employs is the Christian ministry. “For whosoever shall call upon the name of the Lord shall be saved. But how then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?” As it is written, “How beautiful upon the mountains are the feet of him that bringeth good tidings? that publisheth peace? that bringeth good tidings of good? that publisheth salvation? that saith unto Zion, Thy God reigneth.”

BELOVED BRETHREN :

I come before you to-day, to perform a duty of affecting responsibility. By your kind invitation, I am to address you respecting the sacred ministry ; a subject dear to us all—a subject which, above all others, has engaged my intense solicitude for more than half a century.

But I have nothing new for this occasion. I shall attempt only to stir up your pure minds by way of remembrance.

The serious consideration that I speak to you, while standing on the confines of the grave, and of the world of spirits, will not fail to give me an interest in your sympathies, your attention, and prayers. And the fact that I have just been ministering at the death-bed and funeral of one of our venerable brethren in the ministry,* has prepared me, I trust, in some measure to speak as a *dying* minister to *dying* ministers. And, in the limited range of subjects appropriate to this occasion, what shall be the special theme of discussion ? I will attempt, by the aid of divine grace, to offer a few thoughts on the *causes* and *consequences* of a failure of success in the ministry.

Though we are in the very region of “*surprising*

* Rev. Roger Harrison.

conversions," under a faithful ministry, in the days of Edwards, and where the churches more recently have been blessed with heavenly refreshings, yet I shall make no apology for the choice of my subject.

To fail of success in the ministry is an event which we cannot contemplate but with the most painful emotions. Our efforts are usually successful or unsuccessful, in proportion to the prudence and the zeal, or the carelessness and apathy with which they are directed.

He who enters the sacred office with mercenary views, with a heart wedded to the world, will prove no blessing to the Church, and, without speedy repentance, will induce upon himself the heaviest condemnation. "And if he perishes," to adopt the language of Bishop Burnet, "he does not perish alone, but carries a shoal down with him, either of those who have perished in ignorance, through his neglect, or of those who have been hardened in sin, through his ill example."

But, conceding that ministers are good men, sound in the faith, and correct in moral habits, may there not exist such faults and failings as will induce a formal, inefficient, and unsuccessful ministry?

1. Ministers may fail, in a great measure, of success, through the weakness of their Christian graces.

The messenger of the Lord of Hosts must be a

good man, but must not be contented with a common measure of goodness. "He ought to aspire to a purity above that of common Christians, answering to that of angels." Do his advantages for personal holiness far exceed those of other men? Do his studies, his labors, his trials and conflicts conspire together to wean him from the world, and to quicken and elevate his religious affections? Is he, by the very nature of his sacred profession, exempted, in some sense, from earthly cares, and preserved from the corrupting influence and evil example of the world? Has he more enlarged views of the mysteries of godliness, and more leisure than other men, to contemplate those mysteries? He must then prove but a poor proficient, if he fails to "purchase to himself a good degree and great boldness in the faith, which is in Christ Jesus."

The preacher who is eminent in personal religion, is furnished with a rich store of experimental knowledge, which will enable him to comfort and instruct the disciples of Christ in their seasons of trial and darkness, and solve their various cases of conscience. "The strong will bear the infirmities of the weak, and so fulfil the law of Christ." Such a preacher will exhibit divine truth in a pleasing, impressive manner, *from the heart and to the heart*. He will pray more fervently, and will have reason

to expect the aid and guidance of the Holy Spirit in every movement in the pastoral office. "The secret of the Lord is with them that fear him, and he will shew them his covenant." In every department of the sacred office, his face will shine, like that of Moses, after he had been with God on the mount.

The history of the Church, in all past time, will furnish illustrations and facts on this subject. Who, let me inquire, have been the most favored instruments in promoting evangelical piety, and pulling down the strongholds of Satan? Who have been the great reformers of the Church, and of the world? And who are *now* the most successful pastors in the churches? Is it not evident, beyond debate, that the instruments whom God is wont to honor, are such as are distinguished for their vivid and consistent piety, and *preach by their example*?

To this remark there may be exceptions. Unholy men may have preached the gospel with success. In this respect, the Holy Spirit is not limited. Hence, says the apostle, "Whether in pretence or in truth Christ is preached, I do rejoice, yea, and will rejoice." While real conversions, and genuine revivals of religion may have occurred in connexion with the labors of unsanctified men, others, of whom the world was not worthy, have, in deepest mourning, uttered their complaints, that they have labored

in vain, and spent their strength for nought. How was the sublime eloquence of the prophet Isaiah, and the tears and expostulations of Jeremiah poured forth upon stupid, irreclaimable hearers? How unavailing were the wonderful sermons, and even the tears of him that *spake as man never spake!*

It must be confessed, therefore, that the instrumentality of some of the brightest ornaments in the Church has been little else, except to render their irreclaimable hearers the more inexcusable in their unbelief. How fearful was the commission to one of the ancient prophets, "Go and tell this people, hear ye indeed, but understand not, and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Success, therefore, or a failure of success, is, by no means, the certain criterion of Christian character or ministerial fidelity. We cannot, however, deny that a formal and worldly spirit in the ministers of religion must impart a paralyzing influence to all their ministrations. Such a spirit must tend, most fatally, to quiet the conscience of the bold transgressor, to strengthen the vain hopes of the formalist and the hypocrite, and to cherish, even in the children of God, a lukewarmness and declension. The tone of morals and

piety in the Church must depend much upon the religious character of her teachers. Brethren, when shall we so live and feel, that we can, from the heart, address the Churches, in the language of the Apostle Paul—"Ye are witnesses, and God also, how holily, and justly, and unblamably we have behaved ourselves among you that believe?"

2. Success in the ministry is often diminished by a fault in the composition of sermons.

The hours devoted immediately to the house of God are few and precious. To direct the thoughts of the congregation, and lead them in their devotions, in these sacred seasons, must be an office of infinite moment and fearful responsibility. It is said of Martin Luther, though a man of great courage, that he could not, even to the latest hour of his life, conquer his fear, when he ascended the pulpit. Here, therefore, the faithful pastor will put forth his best-directed efforts, and a fault here must be of serious and fatal consequence.

* * * "The pulpit, in the sober use
Of its legitimate, peculiar powers,
Must stand acknowledged, while the world shall stand,
The most important and effectual guard,
Support, and ornament of virtue's cause."

Some fail here by neglect of due preparation.
Trusting to the feelings and thoughts of the moment,

they deliver a mere declamation, which will neither edify the believer, nor convince the infidel. This may be done under pretence of relying wholly on the aids of the Holy Spirit. But how is such aid to be expected? Not to supersede, but to accompany our own most laborious efforts. Many important truths lie deep, and must be drawn forth by patient, persevering investigation. He who would become an interesting and useful preacher, must, on no pretence, neglect the charge of the Apostle Paul to Timothy—"Give attendance to reading, to exhortation, to doctrine; meditate on these things; give thyself wholly to them, that thy profiting may appear unto all."

It is the business of the preacher to make men serious. Let him beware, then, of all lightness of speech, or affectation of wit. Woe be unto him, who

"Would court a grin when he should win a soul,
Or break a jest when pity would inspire
Pathetic exhortation."

A low and vulgar style, which degrades the sublime subjects of our holy religion, will disgust the hearer, and defeat the desired object. A style, on the contrary, laden with ornament, while it may gratify a corrupt taste, disarms the truth. A sermon studiously decked with flowers, failing to reach

the conscience, will leave an assembly unaffected. "It would be a sad thing thus to barter away the souls of men for the highest and justest reputation of writing with elegance, and shining well." Says Archbishop Fenelon—"I love a serious preacher, who speaks for my sake, not his own; who seeks my salvation, not his own vainglory."

The great object of the ministry is often defeated by suppressing that class of truths which are peculiarly offensive to the carnal heart. Some seem to think it their duty to temporize or to varnish the truth, so as to disarm it of its penetrating terror. The fault here alluded to is not that of preaching false doctrines, but of keeping back those doctrines which show to unholy mortals their depravity, their danger, and their dependence. Thus did not Christ nor his apostles. They exhibited the truth, and the whole truth, in a plain manner, and in terms which must awaken deep feeling. They caused the truth to beam upon their hearers with the light of the meridian sun. A fault, in this particular, to which we are continually exposed, by the love of praise, and the fear of censure, may indeed secure a fleeting popularity, but it will be at the infinite hazard of a failure of success in the ministry. With all the improvements of the past half century, and they are many, whether we have made improvements in the plain, pungent, pointed preaching of the doc-

trine of the cross, admits of a painful doubt. It is objected, indeed, that men do not love, and will not endure sound doctrine. They would not endure it even from the lips of the Saviour. The world will always remain, even to the end, inimical to the doctrines of Christ. It will always reply to ministers as the Jews did to Christ himself—"This is a hard saying, who can hear it." Unconverted men do not love the truth, and we are not required to cause them to love it; but we must preach it fully, whether they will hear, or whether they will forbear. If we shrink from this duty, how can we expect the blessing of God upon our labors, or how can we appropriate to ourselves the declaration of the apostle—"I take you to record, this day, that I am free from the blood of all men, for I have not shunned to declare the whole counsel of God." The remark of our late illustrious Secretary of State is well worthy our serious attention. Said he, "When I attend on a preacher, I wish to have it a personal matter. A *personal matter*! I want my pastor to come to me in the spirit of the Gospel, saying, you are *mortal*! your work must be done speedily! you are *immortal too*; you are hastening to the bar of God. Behold the Judge standeth at the door!"

3. Ministers fail of success through want of fervency in the delivery of God's messages to men.

A serious, unaffected, impressive method of dispensing the Gospel must be a most desirable attainment. He who would make others *feel*, must himself *feel*. Let the most serious truths be delivered without emotion in the speaker, and the hearers will feel a doubt whether he fully realizes his own message. The story of the bishop and the stage-player, though often told, will not suffer by a repetition. "How happens it," said the bishop, "that you stage-players treat of fiction, and yet people are attentive and deeply affected, while we preachers treat of the most important realities without effect?" "Because," said the stage-player, "you treat realities as fictions, but we treat fictions as realities." The sermons of Shepard, of Cambridge, were written in tears, and we may infer how they were delivered, from the fact that it was inquired of those who attended, by those who were detained from the house of God, *Who was moved upon?*

The animation of the pulpit must be real, not affected. It must consist in a holy unction, the fruit of experimental, habitual faith. The preacher must seek, in the closet, a preparation for the duties of the pulpit. He must preach his sermons to himself, and implore the blessing of God upon them. But, if we neglect this holy and prayerful discipline, we shall be compelled to adopt the com-

plaint of the pious Baxter—"I confess I must speak it, by lamentable experience; I publish to my flock the distempers of my soul. When I have grown cold, they have grown cold accordingly. The next prayers I have heard from them are too much like my last sermon."

4. Ministers fail of success through ignorance of the state and character of the people.

In every congregation there is great variety of character—the educated, the ignorant, the moral and immoral, the speculative believer and the unbeliever. How can a pastor who is ignorant of their state and character administer timely instruction? How can he adapt himself to times and occasions, when much good may be effected, or evil prevented, by a single effort in season? The vigilant pastor will know, critically, the state of things. He will know what to preach, and how to act. The enemy will never find him slumbering on his post. He will watch every change, and be ready for every event. This knowledge, so indispensable to success, is not to be obtained in the closet. The pastor must visit from house to house, and penetrate into the religious history of neighborhoods and families. And while this will cost him an expensive sacrifice of time and toil, it will not only bring the Gospel to the fireside with effect, but it will procure a fund of useful knowledge, which will enable him to bear

upon the particular circumstances of the people. If there is a revived seriousness, if opportunity presents to give a death-blow to some fashionable vice, or to revive some decaying religious institution, he is prepared, like a faithful watchman, to meet every diversified event. Nor will he neglect the moment for a happy effort, which may soon pass by, never to return.

I cannot omit to add, in this connexion, that all I have said bespeaks the vast importance of a permanent ministry. He who exchanges his field of labor once in six or ten years, sacrifices, of course, this peculiar knowledge of men and things, so difficult to be obtained, and so essential to a successful ministry. In how many respects both pastors and churches, during the past one-third of a century, have been bleeding at the heart, in consequence of these changes, and how many souls have perished, the developments only of eternity can fully reveal to us. To my brethren and to the churches I must here leave my humble and dying testimony in favor of a *permanent* ministry.

5. Success in the ministry is much diminished by neglect of the rising generation.

As many as one-half of our parishioners are under the age of sixteen years, and one-third, according to my bills for fifty-eight years, die under ten. The young are the hope of the Church. The

first years of life are the most important. The Holy Spirit strives with children and youth. Is it not, therefore, most inexcusable and sinful to neglect this portion of the flock, till their disease becomes inveterate, and their cure comparatively hopeless? Shall the enemy be suffered to keep his palace in peace, and strengthen his interest unmolested? For the evil here brought to view, the influence and efforts of the pastor will administer a salutary remedy. We must strive to awaken Christian parents to the tenderest concern for the conversion and salvation of their children. Let pious mothers be advised to take their children to the closet, for counsel and prayer, with direct reference to their early conversion to God. Let parents be instructed into the nature and spiritual importance of infant baptism, and advised to bring their children early and believingly to the sacramental seal. Let us not, through false delicacy, neglect this subject, because many whom we fellowship as Christians, neglect and deny this ordinance. It has been my privilege to witness a number of happy, triumphant deaths among children between the age of six and thirteen years, and it is a remarkable fact, that they were all *baptized children*. We must extend our influence to Sabbath schools and Bible classes; and while we enlist as many as possible, both as teachers and pupils, let us give earnest attention to

these nurseries of religious instruction. Let every child that can read be furnished with a Bible, and persuaded to read it seriously and daily. Children that are Bible readers, generally, sooner or later, become converted. Our discourses from the pulpit are prepared, not for children, but for men of matured intellect. These are fed with the best fruits of our labors, while the lambs of the flock are too often suffered to perish with hunger. This is not acting the part of a faithful and wise steward, who gives to every one of the household a portion of meat in due season. It was a saying of Richard Baxter, that by a faithful and suitable use of means, the greatest part would be converted before they could understand a sermon. Well may we inquire, with much solicitude, have we not failed of obeying fully the command of the Saviour to his favorite apostle, "FEED MY LAMBS."

6. Ministers may partially or wholly fail of success, by their imprudent or wrong actions.

The frailties of good men meet with no commiseration from the world. Instead of calling forth their tears, they awaken a spirit of raillery and derision. They are not covered with the mantle of charity, but sounded from lip to lip, as an argument against religion. And we know, too well, the character and dispositions of men, to expect any of their partiality in their animadversions on the frailties of ministers.

“For them,” says Massilon, “they have eyes more censorious, and a tongue more empoisoned than for other men.” The messenger of God, therefore, must, of all men, be most distinguished for sanctity of manners, for integrity, gravity, and every lovely trait of character. Were I to describe a preacher such as Paul himself would hear, approve, and own.

“I would express him simple, grave, sincere ;
In doctrine uncorrupt ; in language plain ;
And plain in manner, decent, solemn, chaste
And natural in gesture, much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too ; affectionate in look,
And tender in address, as well becomes
A messenger of grace to sinful men.”

His elevated station and awful responsibility require a corresponding dignity of deportment, mingled with meekness and affection, which will command both love and respect. It was the remark of an ancient king, “that a great man cannot commit a small sin.” Said another ancient king, “Dead flies cause the ointment of the apothecary to send forth a stinking savor ; so doth a little folly him that is in reputation for wisdom and honor.” An act of indiscretion and sin, seen in one in the sacred office, which might pass unnoticed in other men, makes an impression on those who witness it, which will

never pass away. It is fresh in mind when they behold him in the pulpit, and, by an association of ideas, is connected with his most fervent prayers and affectionate addresses. Who can tell the sad effects of such indiscretions in the ministry on the susceptible, immortal mind? "Be ye, therefore, wise as serpents, and harmless as doves." I feel it my duty to add, in this connexion, that, as far as I know, the orthodox ministry in New England, and, indeed, in our whole country, have been unsurpassed in zeal, self-denial, prudence, gifts, and graces, by any body of men in any age or country, with the exception of the days of inspiration.

Having adverted to the causes, so far as human instrumentality is concerned, I proceed to consider some of the consequences of an unsuccessful ministry.

1. God himself is dishonored.

These ambassadors of God are, in some sense, His representatives. They are workers together with God. They act in His name. Their fidelity and success will bring to Him a revenue of glory, while their imprudences and scandals "will give occasion to the enemies of the Lord to blaspheme." Far less poignant was the wound inflicted by the spear of the Roman soldier, than that of a professed friend and disciple, who betrayed the Son of Man with a kiss.

2. The sufferings of the cross become of none effect.

When God made heaven and earth, it cost Him but a single word of His power. "He spake, and it was done, He commanded, and it stood fast." But, in the new creation, the price to be paid was the humiliation, the sufferings, and even the accursed death of the Son of God. In creation, some of the divine perfections are displayed; but in redemption, there is a harmony of all the attributes of divinity. "Mercy and truth have met together, righteousness and peace have kissed each other." How affecting the thought, that by a failure of success in the ministry, Christ is dishonored, and the Cross of Calvary is of no effect. "He that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me."

3. The loss of many souls is another consequence.

In every human being there is a rational spirit, which is valuable beyond all price. In intellectual endowments, man sustains an affinity to angels of light. In duration, he will outlive the material universe, ages untold. In capacity for happiness and for suffering, he exceeds all thought and conception. The obscurest parishioner, in his future, endless destinies, will partake of a sum of pure happiness, greater than all the angels in heaven

have hitherto enjoyed, or he will be doomed to endure a suffering, incomparably greater than all which fallen spirits in hell have hitherto endured. Therefore, if one immortal mind were committed to us, with the charge, *keep this man*, and, "while we were busy here and there," he should be missing, who could compute the affecting consequences? Follow this parishioner to the closing scene of life, and he dies *in despair*. Follow him to the final judgment, and he is among the lost, at the left hand. Follow him till the greatest reach of thought is lost in endless futurity, and his sufferings continue unchanging and unchangeable.

Apply this illustration to our whole charge, during the pastoral life. The average term, from the ordination to the decease of a minister, is estimated at twenty-five years. A quarter of a century is the term of labor for each pastor, on an average. One thousand souls is the usual number within each pastoral charge. Computing the changes by births and removals, the sum-total must be two thousand souls. All are immortal—all to be accounted for, to be saved or lost under his immediate watch!! Their salvation, in a very important sense, depends, under God, upon his fidelity. If he fails totally of success, so far as his instrumentality is concerned, they must all perish. Nor is this the full extent of his influence. He will give a moral complexion to the

character of the next generation, which will exist, in its distinctive features, long after he has passed away from the earth.

4. If ministers fail of success through their own fault, it must deeply affect their personal interests.

“We watch for souls as those who must give account.” The pastoral work is laborious, difficult, and responsible. If executed with earnestness, and with purity of intention, it will not fail of a glorifying reward. “Thou shalt save thyself and them that hear thee.” To save *himself* will furnish to the faithful pastor an occasion of admiring gratitude for ever. To save *them that hear him*, will fill his immortal crown with gems of unfading lustre. “For what is our hope, or joy, or crown of rejoicing? - Are not even ye in the presence of our Lord Jesus Christ at His appearing?”

There is no other station where a want of fidelity is connected with such distressing and enduring results. What if civil rulers neglect their constituents, or sport with their liberty and life? What if Pharaoh imposed a rigorous service upon a defenceless people, and they sighed by reason of hard bondage, or fell dead under the lash of hard taskmasters? What if the unoffending Madiai were locked up in damp and loathsome prisons, till the lamp of life was nearly extinguished? What if multitudes have shed their blood on the battle

ground, to cherish the pride, or gratify the revenge of tyrants? What is all this complication of human suffering, compared with that of a congregation of lost souls, who have perished under an unfaithful ministry?

A voice from Heaven said to an ancient prophet, "O son of man, I have made thee a watchman to the house of Israel. When I say to the wicked, O wicked man, thou shalt surely die, if thou shalt not speak to warn the wicked man from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand." Every one of us now in the pastoral office may apply the same charge and sanction to ourselves. Have we, beloved brethren, acted up to these high responsibilities? Let us look back to the day when we were set apart to the sacred office, by imposition of the hands of the Presbytery. We often propose to ourselves the question, Have we redeemed the pledge of our ordination vows? The inquiry is not whether we have pleased our parishioners. Our very failings may have done this. Neither is the inquiry whether we have been successful. Success, or the failure, is not the sure test of the ministerial character. The inquiry is the same as it will be at the Day of Judgment, when every sermon, every prayer, every pastoral visit, every duty, and every neglect shall be made to pass before us by the

Judge. Have we cherished a warm and active faith, watching diligently against every estrangement from God? Have we exhibited the Gospel plan of salvation clearly, fully, and earnestly, warning every man, day and night, with tears? Should we visit our burial-grounds, or examine our bills of mortality, would none be found who have sunk down into endless suffering, and that through our neglect? It would stamp a boon on the darkness of the bottomless pit, if the lost souls could lay their sins to the charge of their ministers. It would shroud in darkness, so to speak, the bliss of Heaven, if the blood of the wicked unwarned were found on our skirts.

In referring to my own protracted ministry, remarkable almost beyond example, for the blessing of health and comfort, my infirmities, failures, and crimson sins compel me to exclaim, My leanness! my leanness! May my dying prayer be that of the publican, "God be merciful to me, a sinner!" God has been pleased to assign me the term of my ministry, in the very age which I should have chosen for myself. It commenced with the commencement of *Home Missions* and *Foreign Missions*. The apocalyptic vision has passed before my eyes, as a most precious reality. Rev. xiv. 6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on

the earth, and to every nation, and kindred, and tongue, and people." Charitable and benevolent institutions have sprung up, as by enchantment. About the same time, and I record it with adoring thankfulness, commenced a series of revivals of religion, which led President Griffin to remark, that, when pastor of the Church in New Hartford, Conn., he could enumerate sixty places, in contiguous counties, which were laid down in one field of pure revivals of religion. The four quarters of the globe have felt the influence of these heavenly visitations.

I cannot omit to mention that, in connexion, in association, with the ministers in this county, I have enjoyed unmingled satisfaction. Great harmony has marked our proceedings. "Behold how good and how pleasant it is for brethren to dwell together in unity." In no instance has it been our painful duty to pass a judicial censure against any brother, for immorality or heresy. And, if the churches within our bounds, as well as the pastors, could hear my feeble voice, on this occasion, I would earnestly enforce the exhortation of the apostle (1 Tim. v. 17), "Let those be counted worthy of double honor who *fatigue themselves with labors*,"* in word and doctrine." The labors of the faithful pastor, in this age, both at home and in

* Thus Doddridge paraphrases the original *κοπιῶνται*.

numerous calls abroad, are great and pressing. Hence the occasions for journeying and crossing the Atlantic, for recruiting a broken constitution. Hence, too, not a few of "the precious sons of Zion, comparable to fine gold," break down, and die young, or in middle life. Especially would I commend to the churches the sentiment of our Lord, that *they that preach the Gospel must live of the Gospel*. Parsimony, in this particular, has been a fruitful source of failure of success in the ministry. "The laborer is worthy of his reward." "The liberal deviseth liberal things, and by liberal things shall he stand."

But I hasten to a conclusion

Brethren, there is much to encourage you in your work. The promise stands unrepealed, "Lo, I AM WITH YOU ALWAYS, EVEN TO THE END OF THE WORLD." Be true to your trust, and you will enjoy the peace of God that passeth knowledge. You will live in the affections of the Church, and will die in her bosom. Your spiritual children will moisten the dust that covers you with their tears, and embalm, in affectionate remembrance, the counsels you have given them, while the lips which uttered them are silent in death. You will establish a witness in the consciences of those who perish, that their ruin was not through your neglect. The churches to whom you break the sacramen-

tal bread, and whose offspring you consecrate with the sacramental water, will stand forth as the witnesses of your fidelity. And the Saviour whom you love, and serve, and honor, will at last address you in these glorifying expressions—"Come ye blessed of my Father, ye have been faithful over a few things, I will make you rulers over many things; enter ye into the joys of your Lord."

"This I say, brethren, the time is short." What you do you must do quickly. Your parishioners are dropping from between your hands, into the grave, some of them, perhaps, into hell. They will be taken from you, and soon—sooner than you are aware—you will be taken from them. My own ministry of fifty-eight years, if not sooner called home by Him that sent me, will probably terminate, by mutual consent, with the present year. A long ministry is short. I repeat it, therefore, emphatically, *what ye do, ye must do quickly.*

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

SKETCHES
OF THE
CHURCHES AND PASTORS
IN
HAMPDEN COUNTY, MASS.

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HAMPDEN WEST ASSOCIATION.

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BLANDFORD.

THIS Church was organized in Hopkinton, in 1735, by Rev. Thomas Prince, of the Old South Church, in Boston. Those who composed it were immigrants from the north of Ireland, and adopted the Presbyterian form of government; it was nominally a Presbyterian church till A. D. 1800, when it became Congregational.

REV. WILLIAM McCLENATHEN, a minister from Ireland, was installed in 1744, and continued about two years. After that he was chaplain in the army for a time; he did not sustain the character of a good minister.

REV. JAMES MORTON, a minister from Ireland, was installed in August, 1747. The first two years of his ministry were quiet. After that the people began to complain, and their disaffection increased from year to year. They referred their difficulties to the Association for advice, at almost every meeting of that body, and had two or three councils. He was finally dismissed, June 2, 1767. Dr. Bellamy was Moderator of the council. He was a man of some talent, loose in his expressions, so much so, that he often conveyed ideas which he did not intend. He was imprudent, and often gave occasion to others to speak reproachfully. He continued to reside in Blandford till he died, October 1, 1793, aged 79 years.

REV. JOSEPH PATRICK, of Warren, graduated at Yale, in 1767, and was ordained June 25, 1772. Rev. Mr. Jones, of Warren, preached the sermon. The ordination was under a tree. The Presbytery, before setting him apart to the sacred work, administered a public admonition to him for riding from an adjacent town, on Sabbath evening, and also to those who preferred a complaint against him for so doing. He was dismissed the December following, and died in 1783. The Church was destitute of a pastor fifteen years.

REV. JOSEPH BADGER was born in Wilbraham, and graduated at Yale, in 1785. He fitted for college with Rev. Jeremiah Day, of New Preston, Ct., and was ordained October 24, 1787. He was, in many respects, a very remarkable man, had a relish for hard service, and was in it all his life. He was a soldier in the Revolution several years, and his education, when he left the army, was very limited; he paid his own way through college, studied theology with Mr. Levenworth, of Waterbury, Ct. He was dismissed October 24, 1800, for the purpose of going to Ohio as a Missionary. In that new country, he was abundant in his labors, and endured many hardships. Sometimes he preached to white people, and sometimes labored among the Indians; and, in 1812, was chaplain in the army. An interesting history of his life, written by himself, may be found in the *Quarterly Register*, vol. xiii. p. 317. He died in Wood County, Ohio, in 1846, aged 89 years.

REV. JOHN KEEP is a native of Longmeadow; graduated at Yale, in 1802, studied theology with Mr. A. Hooker, of Goshen, Ct., and was ordained, Oct. 30, 1805. He was dismissed in 1821, at his own request; was settled in Homer, N. Y., afterwards at Cleveland, Ohio. He now resides in Oberlin, Ohio, without pastoral charge.

REV. DORUS CLARK is a native of Westhampton; graduated at Williams' College in 1817, studied theology at Andover, and was ordained Feb. 5, 1823. The sermon was preached by President Moore, of Amherst College. He was dismissed February 17, 1835, and installed pastor of the Second Church, in Chicopee. He was dismissed in 1840, and connected with the religious press in Boston several years, and now resides on a farm in Waltham.

REV. CHARLES J. HINSDALE is a native of Newark, N. J., graduated at Yale, in 1815, studied theology at Andover and Princeton, spent some time at the south, and was ordained at Meriden, Conn., in 1823. He left Meriden, and came to Blandford, where he was installed, January 20, 1836.

The Church at Blandford consists of 120 members. The population is diminishing, by emigration. Salary of pastor, \$550, raised by subscription.

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### CHESTER.

THE Church was organized December 20, 1769. The town was then called Murrayfield.

REV. AARON BASCOM was a native of Warren,

graduated at Harvard in 1768, and was ordained the day the Church was organized. The sermon was preached by Rev. Mr. Jones, of his native place. He married Theodotia Ashley, of Westfield, and had two sons, John and Reynolds, who graduated at Williams' College, and were preachers of the gospel. Mr. B. died May 18, 1814, aged 67; his funeral sermon, by Rev. J. Nash, of Middlefield, was published. He was a good man, earnest, and devoted to his work.

REV. SAMUEL M. EMERSON, son of Rev. John Emerson, of Conway, graduated at Williams' College in 1810, and was ordained February 1, 1815. He was preceptor of Westfield Academy for a time prior to his ordination. He was subject at times to great depression of spirits. He was dismissed December 10, 1817, was settled afterwards at Manchester, and then at Heath, where he died suddenly, of a disease of the heart, July 20, 1841, aged 55 years. He was a good scholar, and a good man.

REV. RUFUS POMEROY was born in Southampton, in 1784, graduated at Williams' College, in 1808, studied theology with Rev. Dr. Packard, of Shelburne, and was ordained at Salisbury, Vt., September 15, 1811. He was dismissed November 19, 1816, and installed at Chester, November 20, 1819. He

was dismissed June 27, 1827, and installed at Otis, in 1832, but was dismissed after a few years. He still resides in Otis.

REV. SAUL CLARK was a native of Southampton, graduated at Williams' College in 1805, was settled first at East Haven, in 1808, and continued there ten years. He was then for a few years pastor of the Church in Baarkhamstead, dismissed, and installed at Chester, November 11, 1829. While there he published a sermon on The Saints' Perseverance. He was dismissed about 1831, and became pastor of the Church in Egremont, June 5, 1834. He continued there a few years, was dismissed, and removed to East Haven, where he died in 1849, aged 69 years. He was a man of full habit, inclining to corpulency, and of ardent temperament.

REV. ALANSON ALVORD was not a graduate of any college; he studied with Dr. Cox, of Brooklyn, N. Y., was ordained here November 19, 1834, and dismissed February 7, 1838. He preached a while in New Hampshire, as stated supply, and then went to northern Illinois, where he remained till 1852, when he came to the east, and is now preaching in Vermont.

After he left, Rev. S. W. Edson was stated supply about three years, and did a good service for the

people, in securing by his labors the building of a new meeting-house.

REV. FRANCIS WARRINER, son of Solomon Warriner, of Springfield, graduated at Amherst in 1830, circumnavigated the globe in 1831-34, and published *The Cruise of the Potomac*, the name of the ship, in which he was teacher of the midshipmen. He studied theology at New Haven, was ordained October, 1841, and dismissed June 22, 1847. He is now at Waterford, Vt.

REV. DAVID BREED, of New Haven, is not a graduate of college ; in 1848-9, he was superintendent of the boarding-school among the Choctaws, at Pine Ridge ; returned, studied theology at East Windsor, and was ordained February 17, 1853. This Church has 70 members. Salary, \$400 with a parsonage.

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#### CHESTER FACTORIES.

THIS is a village in Chester, on the Western Railroad. The Church was organized November 13, 1844, and consists at the present time of 31 members. It has never had a settled pastor. Rev. Hubbard Beebe preached there every other Sabbath for one year. Rev. P. K. Clark preached there

half the time from 1846 to 1848. Then Rev. Dillon Williams preached all the time one year; and since then, Rev. John C. Strong has preached there as a stated supply.

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### CHESTER VILLAGE.

THIS was a village in Chester, on the Western Railroad, but has recently been annexed to the town of Norwich. The Church was organized August 26, 1846, and has now 57 members. For two years Mr. Clark divided his labors between this Church and the one at Chester Factories, until 1848, after which he preached at this place all the time until 1852.

REV. TOWNSEND WALKER, of Monterey, graduated at Williams' College in 1839, has been pastor of a Church in the State of New York, and has accepted a call to become pastor of the Church in Chester Village, and is to be installed in December, 1853. The Church consists of 60 members. The salary paid is \$550.



## EAST GRANVILLE.

THE early records of this Church do not show when it was organized, though it is known to have been done in 1747. This town was first called Bedford.

REV. MOSES TUTTLE graduated at Yale, in 1745. and was ordained at the time the Church was organized. The place of his nativity is not known; but from the fact that he had a foreign brogue, it is thought he might have been a native of Scotland. He married a daughter of Rev. Timothy Edwards, of East Windsor, Ct., and sister of President Edwards. When he asked her father's consent to the marriage, he replied, "I shall consent so far as not to forbid it; but I can do no less than inform you that you cannot live with my daughter." "Why," said Mr. T., "is she not a Christian?" "I hope so," said Mr. E., "but grace may live where you cannot."

He was dismissed in 1754, spent some time in New Jersey, returned to East Windsor, built a house in that part of it called Wapping, provided for his wife and four children as well as he could, left them there and preached at Southold, L. I., where he died in 1785, supposed to have been about 65 years old. He is said to have been an orthodox and godly man;

but his wife was a woman with whom he could not live, who seemed to delight in making him unhappy. Two of his children died in the poor-house.

REV. JEDEDIAH SMITH may have been a native of Suffield, Ct.; it is not certain. He graduated at Yale in 1750, and was ordained December, 1756. Rev. Lemuel Haynes, who listened to his preaching, says, "He was an evangelical preacher. He used to make at times considerable impression on my mind; he would very earnestly call upon the youths to remember their Creator." He at length embraced Stoddard's views of church-membership, and advocated the admission to full communion of those who gave no evidence of regeneration. Many members of the Church were decidedly opposed to the doctrine. He was dismissed April 16, 1776. He had eight sons and two daughters; and being opposed to the war of the Revolution, he accepted an offer made him by Gen. Lyman, who was a tory, of large tracts of land in Mississippi, and embarked at Middletown, Ct., for the "Father of Waters." A son of Gen. Lyman was engaged to be married to his daughter. While ascending the Mississippi, Mr. S. was seized with a fever; in a fit of delirium he leaped overboard, was rescued from the water, but died soon after. His body was buried on the bank of the river, which the water gradually wore away,

and in a flood his body was borne from its resting-place, and no man knoweth of his sepulchre unto this day. He died September 2, 1776, aged 50 years.

Gen. Lyman and son proved faithless, and the widow and her children found themselves poor and friendless, in a new country. His descendants are now among the most respectable people of the State of Mississippi. Mr. S. was a man of no economy, and with a salary of £60 had to struggle with poverty.

REV. TIMOTHY M. COOLEY was born in Granville, March 13, 1772. He graduated at Yale, in 1792. He was ordained February 3, 1796, in his native place, over a Church that had been destitute of a pastor 20 years. His father was one of his deacons. He received the degree of D. D. from Hamilton College. He preached his semi-centennial in 1845, his octogenarian in 1852. He writes his two sermons every week, and performs all pastoral duties.

The number of members in this Church is 88. The society has a fund of about \$4,500. The salary paid is \$500.

In May 29, 1805, a Church was organized, consisting of 24 members, taken from the Granville Church; two deacons were chosen. They removed to Ohio, and called the town where they located

themselves *Granville*, which is now one of the most flourishing towns in that State.

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### WEST GRANVILLE.

THIS is the west parish of Granville; the people originally attended public worship at the east parish.

The Church was organized November 17, 1781. Rev. Lemuel Haynes, the colored preacher, was brought up in this parish, and preached there some time after the Church was organized.

REV. AARON J. BOOGE, son of Rev. Ebenezer Booge, of Avon, Ct., graduated at Yale in 1774, was ordained at Canton, Ct., in 1776, and dismissed in 1785. He was installed at this place in November, 1786. The people refused to settle Mr. Haynes among them on account of his color; though a minority of the Church were in favor of doing so. After hearing Mr. Booge, some of Mr. Haynes's friends tauntingly inquired of Mr. Booge's friends, "if that was white preaching?" The ministry of Mr. B. was not only unsuccessful, but disastrous to the welfare of the Church. He was dismissed in July, 1793, and left the parish much divided. He

removed to Stephentown, N. Y., and preached there for a time; in 1812 he was chaplain in the army; he was afterwards deposed from the ministry. He was drawn into many unjust and vexatious lawsuits, by the ill-will of his neighbors. He is said to have been entirely honest and upright in his dealings with men.

While at Granville he preached without notes, made his preparations Sabbath morning, and devoted the week to secular pursuits. When death drew near, he gave directions about his coffin, selected his pall-bearers, and wrote a prayer to be read at his funeral. He selected a hymn to be sung, and wrote an inscription for his tomb-stone. He died June 22, 1826, in the 75th year of his age.

REV. JOEL BAKER was a native of Conway, graduated at Dartmouth in 1792, studied theology with Rev. Dr. Lyman, of Hatfield, and was ordained June 23, 1797. His sermons were evangelical, and his prayer was of such a character as made the assembly feel that God was near. He was exemplary in his life, and a useful minister of Christ. He at length became old, though his strength had not much abated, and some of his parishioners met to ask the question, whether the time had not come, when the interests of religion required them to look out for a new minister. It was decided that it had,

and a committee was sent to inform Mr. B. of the conclusion to which they had come, which was the first knowledge he had of any dissatisfaction. It was a severe blow. He immediately asked a dismissal; his health soon failed, and he died September 1, 1833, in the 66th year of his age. He was a good man, though not an exact scholar, nor an eloquent speaker. The people pursued the course which they deemed best, though they regretted afterwards that they did not consider the delicacy of his feelings, and treat the subject in a manner that would have seemed to him more kind and generous. He married Miss Olive Curtiss, of West Granville, by whom he had four sons, one of whom, Curtiss, graduated at Williams' College, and died in 1823, while a student at Andover.

During the ministry of Mr. B., a Church of six members was organized, and went to Charlestown, Ohio.

REV. SETH CHAPIN, of Mendon, graduated at Brown University, in 1808, was a member of Columbia Presbytery in eastern N. Y., and installed at this place January 17, 1833. He was dismissed January 1, 1835, and went to Rhode Island, and died in Providence a few years since.

REV. HENRY EDDY was from Berlin, Ct., gradu-

ated at Yale in 1832, studied theology at New Haven, and was ordained February 16, 1836. He was dismissed Sept. 25, 1839. After that, he was pastor of the Church in Stoughton for a time, has since preached in Maine, and at N. Guilford, Ct. He is now a physician, and resides in Bridgewater.

REV. CALVIN FOOTE, from 1842 to 1847. (See Southwick.)

REV. HENRY B. SMITH is a native of Westfield, but his father removed to West Springfield, while he was still a child. He graduated at Amherst College in 1843, studied theology at Andover, and was ordained July 22, 1847. He was dismissed November 4, 1851. He is now pastor of the Church in Abington, Ct., where he was installed January 14, 1852.

This Church has 74 members. The society has a fund, the income of which is between two and three hundred dollars. The salary paid is \$400

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## HOLYOKE.

THIS is a new town; it was formerly called Ireland Parish, and belonged to West Springfield. The

First Church was organized Dec. 4, 1799, and consisted of nine male members. For many years the Baptists and Congregationalists occupied the same house alternately. The Congregationalists had no settled pastor for many years.

REV. HERVEY SMITH, 1833-1840. (See Feeding Hills.)

REV. GIDEON DANA graduated at Brown University in 1830, studied theology at Bangor, was settled at North Falmouth in 1838, and at Holyoke February 24, 1841. He was dismissed May 7, 1844, and is now pastor of a church in Ohio.

REV. SIMEON MILLER is a native of Ludlow; graduated at Amherst in 1840, studied theology at Andover, and was ordained May 7, 1846.

The number of members in this Church is 60. The salary paid hitherto has been \$400.

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## SECOND CHURCH.

THIS is in the village near the great dam across the Connecticut river, at South Hadley Falls, and was organized May 24, 1849.



REV. ASA C. PIERCE, a native of Hinsdale, graduated at Amherst in 1843, studied theology at East Windsor, and was ordained Sept 20, 1849. The settlement of a pastor proved to be rather premature; the manufacturing business of the village did not increase. Mr. Pierce resigned, and was dismissed June 9, 1851. He is now pastor of the Church in Northford, Ct.

REV. RICHARD KNIGHT is a native of England, where he was educated, and came to this country three years ago. He was installed April 20, 1853. The Society have now a commodious house of worship, and, though the Church is still small, their prospects for the future are encouraging.

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### MONTGOMERY.

THE Church was organized January 30, 1797, and consisted of nine persons. October 29, of the same year, the Lord's Supper was administered, for the first time, to fourteen communicants.

REV. SETH NOBLE, son of Thomas Noble, of Westfield, was the first pastor. He did not receive a collegiate education. He preached several years at

Kenduskeag, Me., about the close of the Revolutionary War. He was a good singer; Bangor was his favorite tune. The people of Kenduskeag sent him to Boston with a petition for an act of incorporation of the town, which they proposed to call Sunfield. Mr. N., before presenting the petition to the Legislature, erased Sunfield, and inserted Bangor, for which it is presumed the inhabitants of that flourishing city will hold his memory ever dear. He preached as stated supply for a time in N. H., and was installed here November 4, 1801, and dismissed September 16, 1806; removed to Ohio, where he died, September 15, 1807, and was buried in a village over the river, against Columbus, aged 64 years. He was a man of great activity, and wrote a good sermon.

REV. JOHN H. FOWLER graduated at Yale in 1790, studied law, and was engaged in the duties of that profession several years. He studied theology, was settled at Exeter, Ct., in 1813, and dismissed in 1821. He was installed at Montgomery, November 13, 1822, and died March 13, 1829, aged 58 years. His son John was pastor of a church in Utica, N. Y., but is now a lawyer.

REV. SOLOMON W. EDSON was born in Wilbraham, but his father removed while he was young to the State of Maine. He was educated at Bangor,

in part. When Prof. Smith died, he went to New Haven, and spent a year. He was ordained in Oct. 1832, and dismissed June 22, 1836. He afterwards preached as stated supply at Chester; has been since pastor at Jamestown, N. Y. In consequence of a throat difficulty, he has been obliged to relinquish preaching, and now resides on a farm in Westfield, and is the publisher of this volume.

REV. CALEB KNIGHT was born in Lisbon, Ct., graduated at Williams' College in 1800, studied theology with Dr. Backus, of Somers, Ct., was settled at Hinsdale April 28, 1802, dismissed April 9, 1816, preached a few years at Franklin, N. Y., was installed at Washington, December 13, 1826; dismissed, and installed at Montgomery, June 22, 1836, and dismissed May 22, 1839. He now resides with his son in Hatfield.

This is a small town. The Church consists of 24 members. They have a neat little meeting-house, and raise \$100 per annum for preaching; the Missionary Society gives them another hundred, with which they employ a minister half the time. The Methodists have also a neat little house, on the opposite side of the street, and have preaching half the time. Both societies worship together, in one house on one Sabbath, and in the other on the next.

## RUSSEL.

THIS is a small, mountainous town, having a sparse population. A Congregational Church was organized here, by Rev. Joseph Badger, of Blandford, November 1, 1800, consisting of 15 members. It never had a settled pastor. The Home Missionary Society of the county expended \$50 a year from 1820 to 1826. At that time, in connection with that little Church, one was brought forward, who has done good service as a foreign missionary—Mrs. Clarissa C. Armstrong, of the Sandwich Islands, and sister of Reuben Chapman, Esq., of Springfield. The Church is now extinct.

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## SOUTHWICK.

THIS town was originally a part Westfield. A distinct Church was organized August 17, 1773.

REV. ABEL FORWARD, of Simsbury, Ct., a cousin of Rev. Justus Forward, of Belchertown, graduated at Yale in 1768, and was ordained October 27, 1773. He was a faithful minister and a good man. He died January 15, 1786, aged 38 years. His funeral sermon was preached by Rev. Mr. Atwater, of Westfield; text, Luke xxiii. 28.

REV. ISAAC CLINTON graduated at Yale in 1786, and was ordained January 30, 1788. He was a man of talent. He published a treatise on Baptism, which is a work of considerable merit; it went through two editions. He had one talent which few ministers have—that of laying up money—though his salary was small. In 1803 the dysentery prevailed in Southwick as an epidemic, and most of his family died in a single week. He was dismissed December 2, 1807, and removed to Lowville, N. Y.; was principal of an academy, and often preached on the Sabbath. There he died, March 18, 1841, aged 82 years.

REV. DUDLEY D. ROSSITER, a native of Stonington, Ct., graduated at Middlebury College in 1813, and was ordained in January, 1816. He preached but one Sabbath after his ordination, on account of a sudden failure of his health. He was dismissed March 25, 1817, and afterwards engaged in mercantile business in Boston.

REV. CALVIN FOOTE was born in Colchester, Ct., and graduated at Middlebury in 1814. He taught school in Philadelphia, connected himself with presbytery, studied theology with Rev. Ezra S. Ely, D.D., and was ordained at Southwick, February 2, 1820. His ordination sermon by Dr. Ely, of Mon-

son, was published. He was dismissed May 26, 1830. During his ministry, the old meeting-house, that stood half a mile south of the village, was burned. A new one was erected in the village, and dedicated in December, 1824. The people in the south part of the town being dissatisfied with the location of the new house, withdrew, and built another house further south ; but, being unable to sustain preaching, the house has been occupied by the Methodists.

Mr. F. was installed pastor of a new Church in East Longmeadow, April 15, 1831, and dismissed July 8, 1835. From 1836 to 1839 he was pastor of the Church in Feeding Hills ; and from 1841 to 1847, of the Church in West Granville. He is now an agent of the American Tract Society, and resides in Poughkeepsie, N. Y.

REV. ELBRIDGE G. HOWE is a native of Paxton, graduated at Brown University in 1821. He went west as a missionary several years, returned, was installed at Southwick, February 26, 1831, and dismissed May 23, 1832. He was settled at Halifax, in Norfolk county, the same year ; was again dismissed, and is now laboring in Illinois

REV. THOMAS FLETCHER, a native of New Ipswich, N. H., was fitted to enter the sophomore class

in college, when his father died, which rendered it necessary that he should remain at home. He invested what property he had in manufacturing, and at the close of the war with Great Britain, the company failed. He taught school the following winter in Greenbush, N. Y., and, on leaving to return home in the spring, he said to the man with whom he boarded, "If you hear of any place where I can teach through the summer, let me know it." On the making of this request, the remainder of his life turned. The man wrote him very soon, that a teacher was wanted at the academy in Kinderhook. He immediately went there; and, as there was no meeting-house in that village, the people requested him to conduct religious worship in the academy on the Sabbath, and read to them a sermon. He did so; a revival of religion commenced at that point, which spread into the neighboring towns, and resulted in the conversion of 1000 souls. Dr. Livingston and other clergymen urged him to prepare for the ministry. He studied with Dr. L.; was settled for a few years in North East, N. Y., after which he preached as stated supply in the south parish of New Marlborough. He was installed at Southwick, February 7, 1838; dismissed October 21, 1845, having preached there in all ten years. The two sermons he preached on the Sabbath that concluded his labors were published. His health was

poor when dismissed ; it continued to fail, and he died at Southwick, December 4, 1846, aged 58 years. Soon after he commenced preaching, the honorary degree of A. M. was conferred upon him by Middlebury College.

REV. HENRY COOLEY, a native of Blandford, but brought up in West Springfield, did not receive a collegiate education. The honorary degree of A. M. was conferred upon him at Williams' College. He spent about two years with a private instructor, and four years in the theological seminary at New Haven. He was ordained December 2, 1846, and dismissed at his own request, January 31, 1853.

The Church in Southwick has 98 members, a fund of \$1000, and pays a salary of \$500.

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### TOLLAND.

THE Church was organized in 1797. This town was originally the west parish of Granville, and that which is now the west parish was called Middle Granville.

REV. ROGER HARRISON was born in Branford, Ct., graduated at Yale in 1792, and was ordained January 23, 1798. He was dismissed February 18, 1822, and continued in the place until his death,



which occurred August 31, 1853, aged 84 years. He was twice married, and has left one son. He represented the town two or three years in the General Court. Mr. H. was a fine singer; Dr. Cooley says that many years ago Mr. H. spent a night at his house, and at family devotion sung the Judgment Anthem with such thrilling effect, that one of his students sprung from his chair, rushed at the singer, and was entirely bewildered for several hours. Rev. Gordon Hall, the distinguished missionary, was a native of Tolland, made a profession of religion while Mr. H. was pastor, and commenced with him his preparation for college.

This Church for 25 years after Mr. Harrison's dismissal depended on stated supplies

REV. ALONZO SANDERSON, a native of Whateley, graduated at Amherst in 1834, studied theology at Andover, performed a missionary tour in Canada, and was settled at Ludlow from 1839 to 1843; was installed at Tolland, July 12, 1843, and dismissed May 5, 1852. He is now pastor of a Church in Ohio.

REV. FRANKLIN D. AUSTIN was born in Becket, graduated at Union, studied theology at Auburn, and was ordained June 28, 1853.

The number of members in the Church is 99, and the salary paid is \$425.

## WESTFIELD.

MR. JOHN HOLYOKE, of Springfield, preached here six months in 1667; Mr. Moses Fiske, who was afterwards settled in Quincy, preached here from 1668 to 1671. The Church was organized August 27, 1679.

REV. EDWARD TAYLOR was the first pastor; he was born at Sketelby, in Leicestershire, Eng., and received his academic education in his native country, came to America in 1668, and graduated at Harvard in 1671. He commenced preaching in this town in the autumn of that year. His settlement, and the organization of the Church, were delayed some years in consequence of the unsettled state of the country, produced by the movements of Philip of Mount Hope. Mr. T. was ordained the day the Church was organized, and, as was the custom, preached his own ordination sermon. He was Calvinistic in doctrine, a man of sincere piety, and exemplary in his behaviour. He had some knowledge of medicine, and ministered to diseases of the body as well as to the soul. He was twice married; first, to Elizabeth Fitch, of Norwich, Ct., and second, to Ruth Wyllis, of Hartford, Ct. Three of his daughters were married to ministers; Anna was the wife of Rev. Benjamin Lord, D. D., of Norwich,

Ct.; Naomi of Rev. Ebenezer Devotion, of Suffield, Ct., and Keziah of Rev. Isaac Stiles, of North Haven, Ct., and the mother of President Stiles. Some of the land owned by Mr. T. is still in the hands of his descendants, not one of whom is known ever to have been guilty of any criminal offence, or to have been a bad member of society. Mr. T. had a severe fit of sickness in 1721, from which he never fully recovered. He died June 24, 1729, aged 87 years.

REV. NEHEMIAH BULL was a native of Long Island, graduated at Yale in 1723, and was ordained colleague pastor October 26, 1726. He married Miss Elizabeth Partridge, of Hatfield. He was a man of respectable talents, rather excitable, and incurred the displeasure of some of the people. The opposition did not become very formidable before he sickened and died, April 12, 1740, aged 39 years. After his death, his wife and children removed to Sheffield, where his eldest son was an eminent physician.

REV. JOHN BALLANTINE was born in Boston; his ancestors were from Scotland. He graduated at Harvard, in 1735, and was ordained June 17, 1741. His mother was a descendant of Governor Winthrop. He married Mary Gay, of Dedham, sister of Dr. Gay, of Suffield, Ct. He had four sons and

two daughters. Three of his sons received a collegiate education, one of whom, William Gay, was the first pastor of the Church in Washington. His son Ebenezer was a physician, and was the father of Rev. Henry B., now missionary to India, and of Rev. Elisha B., D.D., Prof. of Union Theological Seminary, in Va., and afterwards pastor of a Church in the city of Washington. Mr. B. died February 12, 1776, aged 60 years.

REV. NOAH ATWATER, of New Haven, graduated at Yale College in 1774, and was tutor there three years. He was ordained Nov. 21, 1781, and died January 26, 1802, aged 50 years. His death was the result of a diseased limb, occasioned by bathing daily in cold spring water. His funeral sermon was preached by Dr. Lathrop, in which he says, "He was blessed with superior abilities, a clear understanding, a capacious mind, and a solid judgment." He was very systematic in all he did, never preached the same sermon twice—always kept several sermons on hand which he had never preached, and prepared his sermon for the ensuing Sabbath early in the week. He always rose before the sun, even in summer. He was a man of considerable science, kept a rain-gauge and thermometer, and received a premium for an Essay on the Canker Worm, in 1793. He was twice married; first to Mrs. Rachel

Mather, of Northampton, and second, to Mrs. Anna Rockwood, of Milford, Ct. He had one son, William, who graduated at Yale College, and was a distinguished physician in his native town. The last sermon preached by Mr. Atwater was his twentieth anniversary sermon, which was published.

REV. ISAAC KNAPP was born in Norfolk, Ct., and graduated at Williams' College in 1800, where he was tutor one year. He studied theology with Rev. Dr. Backus, of Somers, Ct., and read to the congregation there the last sermon that Dr. B. wrote, "On the fear of God," the writer being unable to go out. He was a man of uncommon prudence, of great kindness of disposition, conservative, sound in faith, and lived agreeable to his profession. He was ordained November 16, 1803. His health became impaired, so that he preached but little after 1835. He died July 6, 1847, aged 73 years. He published a sermon preached before the Hampshire Missionary Society, and one on the death of General William Shepard. He was thrice married; first, to Jerusha Ellsworth, of Ellington, Ct.; second, to Clarissa Hale; and third, to Mrs. D. Nichols. Two sons survive.

REV. EMERSON DAVIS was born in Ware, July 15, 1798, and graduated at Williams' College in

1821. He was tutor there one year, preceptor of Westfield Academy fourteen years, studied theology with Dr. Griffin, at Williamstown, and was ordained colleague pastor June 1, 1836. He received the degree of D.D. from Harvard, in 1847.

The Church in Westfield consisted of seven members at its organization, and has now 425. The salary paid is \$1000. The Society has a fund of \$5500, and raise \$1500 annually by renting their slips.

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## WEST SPRINGFIELD.

THE Church was organized June, 1698. This town was at first a part of Springfield, and the people attended public worship on the east side of the river

REV. JOHN WOODBRIDGE was son of Rev. John W., of Killingworth, Ct., and graduated at Harvard in 1664. He was ordained the day the Church was organized. He married a daughter of Rev. Joseph Elliot, of Guilford, Ct., by whom he had six sons and two daughters. His son John was pastor of the Church in South Hadley. He died

June 10, 1718, aged 40 years. Dr. Williams, of Longmeadow, after his death, said, "I look upon this as a great frown upon us all in this town, and in this part of the country; for he was a man of great learning, of pleasant conversation, of a very tender spirit, very apt to communicate, one that had an excellent gift in giving advice and counsel, and so must certainly be very much missed among us."

REV. SAMUEL HOPKINS was born in Waterbury, Ct., graduated at Yale in 1718, and was ordained in 1720. He was an uncle of the celebrated Dr. Hopkins, of Great Barrington and Newport, R. I. His wife was a sister of President Edwards, of Northampton. They had four children, one of whom was Rev. Dr. Hopkins, of Hadley. He wrote fifteen hundred sermons during a ministry of 35 years. In 1753 he published a volume relating to the Housatunnac Indians, and the mission among them. His salary was £100. He died October 6, 1755, aged 61 years.

REV. JOSEPH LATHROP was a descendant of Rev. John L., the first minister of Barnstable. He was born in Norwich, Ct. His father died when he was two years old. His mother married again, and resided in Bolton, Ct., where he spent his youth. He graduated at Yale in 1754, studied theology

with Rev. Mr. Breck, of Springfield, who preached his ordination sermon, August 25, 1756. He married Elizabeth Dwight, of Hatfield. They had six children. In 1791 the degree of D.D. was conferred upon him by Dartmouth College, and in 1811 by Harvard. In 1793 he was offered the Professorship of Divinity at Yale, which he declined. He wrote 5000 sermons in 65 years. Seven 8vo. volumes of his sermons were published, besides a very great number of occasional sermons. He died December 30, 1720, aged 89 years.

REV. WILLIAM B. SPRAGUE is a native of Andover, Ct., graduated at Yale in 1815, studied theology at Princeton, and was ordained colleague pastor of Dr. L. August 25, 1819. He has published already more single sermons and volumes than his predecessor. He married, first, a daughter of General Eaton, of Brimfield; his second and third wives were grand-daughters of Dr. Lathrop. He was dismissed in 1829, to become pastor of the First Presbyterian Church in Albany. He has received the degree of D.D. from Columbia College, and also from Harvard.

REV. THOMAS E. VERMILYE was born in the city of New York, went through the whole course of study at Yale College, but did not graduate. He



was ordained May 26, 1830, and was dismissed in 1835, to become pastor of a Dutch Reformed Church in Albany. In 1838 he received the degree of D.D. from Rutgers' College. He is now one of the pastors of the Associate Dutch Reformed Churches in New York.

REV. JOHN HUNTER was born in New York, and did not graduate at any college ; was installed Aug. 25, 1835, and dismissed March 28, 1837. He had been a pastor previously, having been ordained Dec. 1828, and was settled at Bridgeport from 1839 to 1845.

REV. A. AUGUSTUS WOOD was from Leominster, graduated at Amherst, in 1831, studied theology at Andover and at New Haven, was ordained December 19, 1839, and dismissed, at his own request, August 28, 1849, to become pastor of Pearl Street Church, New York.

REV. HENRY M. FIELD, son of Rev. Dr. Field, of Stockbridge, graduated at Williams' College in 1838, studied theology at New Haven, and was pastor of a Presbyterian Church in St. Louis a few years, and installed pastor of this Church January 30, 1851.

This parish has a fund of about \$5000, and pays a salary of \$900. In the Church there are 246 members.

There is also a fund held by Trustees belonging to this Society, called the Ashley Fund, the income of which is \$200 annually, and is paid to feeble churches in the bounds of West Springfield. In case any of these churches cease to need it, it is to be appropriated to the aid of such churches elsewhere.

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#### FEEDING HILLS, WEST SPRINGFIELD.

THIS is the Second Church in West Springfield. It was organized November 10, 1762, and, at that time, included Agawam; the meeting-house was between the two villages.

REV. SILVANUS GRISWOLD, son of Rev. George G., of Lyme, Ct., graduated at Yale in 1757, and was ordained one week after the organization of the Church. Sermon by Rev. Mr. Dorr, of Hartford. He continued minister of the parish till 1781, and pastor of the Church till his death, December 4, 1819, aged 87 years. Previous to his settlement, a

Baptist minister gathered a small church in that part of the town, and went away. The members attended Mr. Griswold's meeting, and contributed to his support for a time. The Baptist minister returned after a few years, and called together his scattered flock. The burden of Mr. G.'s support being greater than the people were willing to bear, he gave up his claim to salary, and they theirs to his services. After that he seldom preached, though he performed some parochial duties. The Church and Society were in a sad condition for about forty years.

In college Mr. G. was a good scholar, and a pattern of piety. He sustained the character of a good man through life. As a speaker, he was dull and uninteresting. He died in peace, and in hope of a glorious immortality.

REV. REUBEN S. HAZEN was a native of West Springfield, or came there in his childhood, graduated at Yale in 1818, was ordained pastor of the Church at Feeding Hills and Agawam, October 17, 1821, and preached at each place on alternate Sabbaths. In 1830 he became pastor of the Church at Agawam, and relinquished his charge of this Church. He was dismissed from Agawam in 1843, settled at Barkhamstead for a time, and is now pastor of the Congregational Church in Westminster, Ct.

REV. HERVEY SMITH was born in Granby, graduated at Williams' College in 1818, was pastor of the Church in East Stafford, Ct., from 1822 to 1830, when he was installed at Feeding Hills. He relinquished his charge of this Church in 1833, and became pastor of the First Church in Holyoke. Here his health failed; he was dismissed in 1840; since then he has preached only occasionally. He resides in East Hampton.

REV. HORATIO J. LOMBARD, of Springfield, graduated at Williams' College in 1815, was settled at Oswego, N. Y., and installed here in 1834. He was dismissed the next year, has since been settled at Northfield, but now resides in Springfield.

REV. CALVIN FOOTE from 1836 to 1839. (See Southwick.)

REV. DILLON WILLIAMS, of Colchester, Ct., graduated at Yale in 1836, studied theology at New Haven, and was ordained June 30, 1851. He was dismissed May 19, 1848, preached a year at Chester Factories, and since then has been preaching at Bridgewater, Ct.

REV. STEPHEN D. WARD, of New Jersey, graduated at Nassau Hall in 1819, studied theology at New Haven, has been a pastor in New Jersey, and

was settled at Machias, Me., from 1834 to 1844. He was installed at Feeding Hills, October 18, 1853.

This Church has 85 members, pays \$325 salary, and gives the pastor the use of the parsonage. He receives also \$100 from the Ashley fund.

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#### AGAWAM, WEST SPRINGFIELD.

THIS is the Third Church in West Springfield, and was organized September 1, 1819

REV. REUBEN S. HAZEN from 1821 to 1843.  
(See Feeding Hills.)

REV. RALPH PERRY, of Hebron, Ct., graduated at Illinois College in 1838, studied theology at New Haven, and was ordained January 3, 1844. In 1846 he was dismissed, in consequence of ill health, travelled a year as an agent for the Western College Society, regained his health, and was reinstalled December 28, 1847.

This Church has 118 members ; the parish has a fund of \$4300, given by Capt. Allen. Salary \$600.

## METTINEAGUE, WEST SPRINGFIELD.

THIS is the Fourth Church in West Springfield, and was organized January 10, 1850, has 40 members, and pays a salary of \$500.

REV. HENRY COOLEY was ordained February 24, 1853. (See Southwick.)

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## CHURCHES IN HAMPDEN EAST.

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### BRIMFIELD.

THE records of this Church were burned with the house of the pastor in 1748; so that the precise date of the organization of the Church is not known; it was organized sometime in the year 1725.

REV. RICHARD TREAT, of Glastenbury, Ct., graduated at Yale in 1719, and was ordained the day the Church was organized. A difficulty arose between him and his people in 1733, and a council was called; the nature of the difficulty, in the absence of all records, is not known. He was dismissed soon after, March 27, 1734.

REV. JAMES BRIDGHAM, of Boston, graduated at Harvard in 1726, was ordained June 9, 1736, and continued pastor of the Church till he died, September 7, 1779, aged 69 years. "He is said to have been a man of respectable talents, and to have performed the duties of his office to general acceptance." He was an evangelical preacher, and was much respected by the people. He suffered so much from bodily infirmity, some of the last years of his life, that he was unable to perform the duties of his office.

REV. NEHEMIAH WILLIAMS, son of Rev. Chester Williams, of Hadley, graduated at Harvard in 1769, and was ordained February 9, 1775. He died in the midst of his days and usefulness, November 26, 1796, in the 48th year of his age. He is affectionately remembered by the old people of the town; he had their confidence, and a good degree of harmony prevailed. He was a very acceptable preacher. A volume of his sermons was published after his decease.—*Dr. Vail's Sermon.*

REV. CLARK BROWN was not a graduate of any college; he received the degree of A. M. at Yale in 1794, and at three other colleges prior to 1799. He was ordained at Boston, October 7, 1795, as pastor of the Church in Machias, Me. He was then an

avowed Arminian. At Machias he reformed the articles of faith, abrogating the doctrine of the Trinity and total depravity, and admitting persons to the communion without any evidence of regeneration. About half the Church refused to unite with it in the new form, and they were suspended from its privileges. He was dismissed November 3, 1797, and installed at Brimfield, June 20, 1798. His stay here was short, and the time of his continuance stormy. He preached the same doctrines he did in Me.; some were for him, but more against him. He was dismissed November 2, 1803. He is said to have been a man of gifts and of uncommon fluency, but not distinguished for patience or prudence. He died in Maryland, January 12, 1817.

REV. WARREN FAY, of Northborough, graduated at Harvard in 1807, and was ordained August 17, 1808. He was dismissed at his own request, June 26, 1811; settled at Harvard in 1814, was dismissed in consequence of receiving a call from the Church in Charlestown in 1820. In 1839 the fellowship of the churches was withdrawn from him, and he has since lived upon a farm in Northboro'. He received the degree of D.D. from Dartmouth in 1829.

REV. JOSEPH VAILL, of East Haddam, Ct., graduated at Yale in 1811, was ordained February 2,



1814; dismissed September 6, 1834, to accept a call from Portland, Me., where he was pastor three years, and was then reinstalled at Brimfield, November 1, 1837. He was dismissed in 1841, to engage in an agency for Amherst College; which having finished, he was installed at Somers, Ct., August 6, 1845. He received the degree of D.D. from Amherst.

REV. JOSEPH FULLER, of Vershire, Vt., graduated at Middlebury in 1827, studied theology at Andover, and was ordained at Kennebunk, Me., September 29, 1830, and dismissed July 16, 1834. He was installed here March 11, 1835, and dismissed June 7, 1837.

REV. GEORGE C. PARTRIDGE, of Hatfield, graduated at Amherst in 1833, and was tutor there from 1836 to 1838. He was installed at B., February 9, 1842, dismissed in 1846, and settled at Greenfield, April 18, 1848, where he still remains.

REV. JASON MORSE, of Sturbridge, graduated at Amherst in 1845, and was ordained at Brimfield, December 2, 1849. He has been twice married to daughters of Theodore Parsons, of Southampton. The number of members in this Church is 204, and the salary paid is \$600.

## CHICOPEE.

FIRST CHURCH. Chicopee was a part of Springfield till the year 1848, when it was set off, and is now a town incorporation. This Church was organized September 9, 1752.

REV. JOHN MCKINSTRY was the first pastor of the Church in Chicopee. He was the son of Rev. John McKinstry, of Ellington, Ct., who was a native of Scotland, and graduated at the University of Edinburg in 1712. He was sent out as a missionary to the settlements in New England, and was first settled in Sutton, Mass., where he remained about eight years. From thence he removed to Ellington, Ct., where he continued till his death. It was during his ministry in the latter place that John, who was subsequently settled in Chicopee, was born, in the year 1723.

John McKinstry junior was educated at Yale College, and graduated in the year 1746. Soon after he was licensed he was invited to Chicopee, to preach as a candidate for settlement; and after preaching a few months, he received and accepted a call to settle, and accordingly was ordained on the 27th of September, 1752.

On the 7th of June previous, the parish voted that the ordination should take place on the 9th of Sep-

tember, 1752. On the 7th of June previous, the parish voted that the ordination should take place on the 9th of September; but by act of the British Parliament the Style was changed from the Old to the New in that month, so that the third day was called the 14th, there being a leap from the 2d to the 14th; so there was no 9th of September in 1752.

It also appears from the diary of Rev. Jonathan Judd, of Southampton, that he attended the ordination of Mr. McKinstry on the 27th of September, 1752. Thus, it appears conclusive that the day of Mr. McKinstry's settlement was the 27th of September, 1752, in the 29th year of his age. His salary was £62 13s. 4d., together with a settlement of £80.

There he labored for 37 years, when the failure of his voice, together with difficulties in the parish, induced him to relinquish *preaching*; but he continued to conduct religious worship on the Sabbath, and perform other pastoral duties, and continued to receive a portion of his salary till his death, which occurred November 9, 1813, having nearly completed his 90th year.

Dr. Lathrop, of West Springfield, preached his funeral sermon, from Gen. xxv. 8: "Then Abraham gave up the ghost, and died in a good old age, an old man and full of years."

Of him the Doctor thus speaks :

“Mr. McKinstry was a man of good natural talents, a respectable scholar, and a sound divine. His preaching, though it suffered some disadvantage from the feebleness of his delivery, was yet edifying to his stated hearers. He was a man of exemplary piety, of a candid spirit, of a modest, humble disposition, of great resignation under trials, of steady unwavering patience under long-continued infirmities, and of Christian fortitude and hope in view of approaching dissolution.”

Mr. McKinstry married Miss Eunice Smith, of Suffield, Ct., with whom he lived fifty-four years, and by whom he had eight children, six of whom, with their mother, survived his death.

With the exception of two sons, none of his children were ever married. None of his sons received a liberal education ; one however entered the medical profession, became a practitioner in his native place under flattering prospects, but died young. Only four of the children made a profession of religion, but they were all virtuous and worthy citizens.

One daughter, by reason of strength continues to the present time ; being in destitute circumstances, she receives her support from the Congregational Charitable Society.

REV. ALEXANDER PHŒNIX was the son of a wealthy merchant in New York. Having completed

his collegiate education, at Columbia College, 1795, "he devoted his attention to the legal profession. After a time he laid aside his law books and engaged in the mercantile business; but in this he was unsuccessful, and domestic afflictions pressing so heavily upon him that his way seemed to be hedged up on every side, he was led at last, like Saul of Tarsus, to inquire 'what the Lord would have him do?' "

Though late in life, his mind was directed to the study of theology, that he might prepare himself to build up some one of the waste places in Zion. He became a preacher, and was led, in the providence of God, to Chicopee, and was convinced that he had found the waste place in which he was to labor. On the 28th of April, 1824, Mr. Phœnix was ordained and installed pastor of this Church, which on that memorable day received indeed an ascension gift. This was the dawn of brighter days. Five years passed away, and then, in 1831, this Church was greatly blessed by the outpouring of God's spirit. A large portion of the adults came out on the Lord's side, and a great moral change was visible in the whole aspect of society. There were about 40 additions made as the fruits of that revival, and during the whole of Mr. Phœnix's ministry of 11 years there were about 76 members added to the Church.

A great debt of gratitude is due to Mr. Phœnix

from this people, for his faithful and self-denying labors here; for he received but a nominal salary. Being a man of wealth, he lived mostly from his own private means, while the Church and parish gained strength every year. When he came, though the Church was receiving missionary aid, it could support preaching only a quarter or half the time. But with their new pastor was added strength; the meeting-house was built, and the debt paid; foreign aid to support the gospel was no longer needed, and the various causes of benevolence have received annually the contributions of this Church and people. Mr. P. left when he felt that duty called him away; but still, in the evening of his days, he looks back upon those 11 years of his pastorate here as the happiest and most useful portion of his life. He had been the means of raising this Church to a self-sustaining state, and had thus prepared the way for another pastor, and resigned the charge. Mr. Phoenix now resides in the city of New Haven, Ct.

REV. EBENEZER B. WRIGHT. (See Ludlow.)

REV. ELI B. CLARK, of Waterbury, Ct., graduated at Yale College in 1837, and received his theological education at New Haven. He was ordained October, 1839, and still remains the pastor of this Church; while, during the period since his ordina-

tion, almost all the other Churches in the Association have changed their pastors, and many of them more than once. The number of members in this Church is 89, and in the Sunday-school 75. The Society pays a salary of \$600.

The SECOND CHURCH was organized at Chicopee Falls, July 3, 1830.

REV. DORUS CLARK. (See Blandford.)

REV. EBENEZER P. ROGERS, of Fairfield, Ct., studied theology with Rev. Dr. Hanes, of Hartford. After his dismissal from this Church, he became pastor of the Edwards Church, Northampton, and is now settled over a Presbyterian Church in Augusta, Ga. He has received the degree of D.D. from a college in Ga.

REV. FREDERIC W. BARTON, of Cheshire, Vt., studied theology at Andover. He was settled over this Church, September 30, 1841, and dismissed from the same, November 2, 1846, since which time, in consequence of an affection of the throat, he has preached only occasionally, and is now engaged in secular pursuits.

REV. WILLIAM WRIGHT, of Middle Haddam, Ct.,

graduated at Yale College in 1835, and received his theological education at New Haven. Previous to his installation in Chicopee, he was settled in the pastoral office, successively, at Jewit City and Plainville, Ct.

The present number of members in this Church is 151, and in the Sabbath-school 180. This Society pays its minister a salary of \$700.

The THIRD CHURCH was organized October 16, 1834. The meeting-house was built at a cost of about \$7000, more than \$5000 of which were paid by Nathan P. Ames, Esq., a benevolent member of the Society, who has since deceased.

REV. SUMNER G. CLAPP, of Easthampton, graduated at Yale College in 1822, and studied theology at Andover. Previous to his settlement over this Church, he was colleague pastor of the Church in Enfield, Hampshire county. He was dismissed January 22, 1850, and is now settled at Johnsbury, Vt.

REV. GEO. A. OVIATT, of Bridgeport, Ct., is a graduate of Yale, of the class of 1835. He studied theology at New Haven. He was twice settled previous to his installation over the Third Church in Chicopee: first, over the First Church in Bel-



chertown ; and next, the Shawmut Church in Boston.

This Church has 225 members, and the Sunday-school 240, and pays a salary of \$850.

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### HOLLAND.

THIS town belongs to Hampden county, though its pastors have never been members of the Association. It is inserted here for the purpose of making the county complete. The Church was organized September 13, 1765, and at the present time consists of 47 members.

REV. EZRA REEVE, of Long Island, graduated at Yale in 1757, and was ordained the day the Church was organized. He continued there till he died, April 28, 1818, in the 85th year of his age.

REV. ENOCH BURT, of Longmeadow, graduated at Nassau Hall, Princeton, in 1805. He was in early life a machinist, and possessed uncommon inventive powers. After leaving college, he labored as missionary at the West until about 1820. He returned to the East, was installed at Holland, May 19, 1821,

and was dismissed March 5, 1823. He was then pastor at Manchester, Ct., from 1824 to 1828. Since his dismissal he has continued to reside there, and is still living.

REV. JAMES SANFORD was born in Berkley in 1786, graduated at Brown University in 1812, and preached several years in Jefferson county, N. Y. He was installed at Gill, December, 1829, and dismissed in 1831, and was at Holland most of the time from 1832 to 1846. He was in some of the years represented as stated supply, and in others as pastor in the Ministry of General Association. It is not known where he now resides

REV. ALVAH C. PAGE, of Hawley, graduated at Amherst in 1829, was ordained pastor of the Church in Norwich in 1834, and dismissed the next year. In 1836 he was settled at Tyringham (now Monterey), and dismissed in 1845. After this he preached a while in N. H., then at Pelham, Mass., and was settled at Holland, December 3, 1851.

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#### LONGMEADOW.

THIS Church was organized October 17, 1716, when the ordination of its first pastor occurred.

Longmeadow was incorporated as a distinct precinct, February 17, 1713, when it contained a little less than 40 families.

REV. STEPHEN WILLIAMS was the great-grandson of Robert Williams, who came from Norwich, in England, and settled at an early period in Roxbury. He was the grandson of Samuel Williams, a son of Robert, and a son of the Rev. John Williams, of Deerfield. Rev. John Williams, and all his family, except the eldest son, were taken captive by the French and Indians, February 29, 1704. His two youngest children were killed on the day in which they were taken, and his wife on the day following. He was carried to Canada, with five of his children. His son Stephen was redeemed, and arrived at Boston, November 21, 1705. After his return from captivity, he became a member of Harvard College, where he graduated in 1713. He was ordained October 17, 1716. He was married July 3, 1718, to Miss Abigail Davenport, daughter of Rev. John Davenport, of Stamford, Ct. They had eight children, three of whom settled in the ministry. Dr. Williams served as chaplain in three campaigns. He received the degree of D.D. from Dartmouth College in 1773. He died June 10, 1782, greatly lamented, in the 90th year of his age, and the 66th of his ministry. A sermon was preached at his

funeral by Rev. Mr. Breck, of Springfield, from 2 Kings, ii. 9, 10, 11. The only publication of Dr. Williams, was a Sermon at the ordination of Rev. John Keep, at Sheffield, in 1772. His own ordination sermon was preached by his father. A manuscript journal of Dr. Williams, in the possession of his surviving relatives in Longmeadow, is a relict of no ordinary interest. A part of it he wrote during his three years of service in the army as chaplain.

REV. RICHARD SALTER STORRS was the son of the Rev. John Storrs, and was born at Mansfield, August 30, 1763. He was early adopted into the family of the Rev. Richard Salter, D.D., of Mansfield, and under his tuition was prepared for his collegiate course. He graduated at Yale in 1783, and was ordained at Longmeadow, December 7, 1785. He was married, October 12, 1785, to Miss Sarah Williston, daughter of Rev. Noah Williston, of West Haven; and after her death, in 1798, to Miss Sarah Williams, grand-daughter of his predecessor. He had ten children, two of whom settled in the ministry. Mr. Storrs fulfilled the duties of his office with much fidelity and reputation, till October 3, 1819, when his labors were suddenly terminated by death. His funeral sermon was preached by the Rev. Dr. Osgood, of Springfield, from 1 Cor. xv. 5, 7. Mr.

Storrs' ordination sermon was preached by his father, of Southold, Long Island.

REV. BAXTER DICKENSON, a native of Amherst, graduated at Yale in 1817. He was called, with great unanimity, to settle as the successor of Mr. Storrs. His ordination sermon was preached by the Rev. Mr. Perkins, of Amherst, from 1 Timothy, iv. 15. He was dismissed October 20, 1829, and was immediately settled over a Presbyterian Church in the city of Newark, N. J. Since his dismissal from that Church, he has been a professor in Lane Theological Seminary, Cincinnati, O., and the Theological Seminary at Auburn, N. Y. He is now one of the secretaries of the American and Foreign Christian Union. He received the degree of D.D. from Amherst, in 1838.

REV. JONATHAN B. CONDIT was born in Hanover, N. J. He graduated at New Jersey College in 1827, and studied theology in the seminary at Princeton. He was dismissed from his charge in Longmeadow, October 4, 1835, since which time he has been a professor in Amherst College; pastor of a church in Portland, Me.; also pastor of a Presbyterian church in Newark, N. J.; and he is now a professor in Lane Seminary, Cincinnati, O.

REV. HUBBARD BEEBE, of Richmond, Mass., graduated at Williams' College in 1833, and studied theology at Andover. He was ordained Oct. 18, 1837, and dismissed March 21, 1843. After his dismissal he was engaged for a season in teaching in Westfield Academy ; he has since been pastor of the Congregational Church in South Wilbraham, from which he was dismissed in 1852, and is now settled over the Congregational Church in Sturbridge

REV. SAMUEL WOLCOTT, of East Windsor, Ct., graduated at Yale in 1833. After his graduation at Andover, for a period of two years, he was engaged in assisting the secretary of the A. B. C. F. M. On November 13, 1839, he was ordained in Bowdoin-street church, Boston, as a foreign missionary, and arrived at Beyrout the next April. In 1843 he returned to his native land, and in August of the same year was settled over the Church in Longmeadow, from which he was dismissed December 27, 1847. Soon after his dismissal from this Church, he was installed pastor of the First Church in Belchertown. From this Church he was dismissed a few months since, and is now the pastor of the High-street Church, Providence, R. I.

REV. JOHN W. HARDING, the present pastor of this Church, is a native of Waltham, and son of

Rev. Sewall Harding. He graduated at Yale College in 1845, and studied theology at Andover.

The membership of this Church is 183, and in the Sunday-school 100. This Society pays a salary of \$700.

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### LONGMEADOW EAST.

THIS Church was organized April 22, 1839

REV. CALVIN FOOT. (See Southwick.)

REV. MARTYN TUPPER, of Stafford, Ct., graduated at Nassau Hall in 1826. He studied theology at New Haven, and was licensed by the New Haven East Association, in 1828. He was first settled in Hardwick. After his dismissal from the Church in East Longmeadow, he was settled in Lanesboro', Berkshire county, and is now again pastor of the Congregational Church in Hardwick.

REV. WILLIAM E. DIXON, of Enfield, Ct., is a graduate of Williams' College, of the class of 1833. In 1841 he was settled over the First Church in Ware, and dismissed in 1842, in consequence of ill-

health. After a residence of a few years in his native place, having recovered his health, he was again settled in Esperance, N. Y. He was installed here October 14, 1852.

This Church has 105 members, and the Sunday-school 72, and pays a salary of \$500.

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## LUDLOW.

THIS town was originally a part of Springfield; its settlement was commenced about the year 1750, and it was incorporated in February, 1794; the first meeting-house was built in 1784.

REV. ANTIPAS STEWARD was a native of Marlboro', Mass. He studied theology at Cambridge, having graduated at Harvard University in 1760. He was a scholar of considerable eminence. For a time he was tutor in the University. Among his papers is an essay on the subject of Justification, written in Latin, which he read in the chapel of Harvard College. He was dismissed in 1803, and afterwards removed to Belchertown, where he died and was buried. Mr. Steward was a distinguished Hebrew scholar. When he was ordained, November 27, 1793, he requested Dr. Howard, of Spring-



field, to preach his ordination sermon, and gave him the text, 1 Cor. iv. 2: "Moreover it is required of *stewards* that a man be found faithful."

And after much alienation had arisen in the parish, and troubles had become so great as to render it necessary for him to leave, he again requested Dr. Howard to preach a sermon at his dismissal, and gave him the text, Rev. ii. 13: "I know thy works and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein *Antipas* was my faithful martyr, who was *slain* among you, where Satan dwelleth." Dr. Howard replied, "If I should go there and preach from that text, they would stone me out of the place." It is needless to add that Mr. Steward's last request was not granted.

Dr. Lathrop is said to have related the following: At a meeting of the Association, some one advanced the belief that all the wicked hated God. Mr. Steward denied this, and inquired how it was that they should desire to go into his presence if they hated him, and quoted the parable of the Virgins, Matt. xxv. 11: "Afterwards came also the other virgins, saying, Lord, Lord! open unto us!" The reply was, that parables were not designed to go on all fours. To this Mr. S. answered, "They go at least on two legs, and if your interpretation is right, they cannot go at all; for you cut off all the legs."

Mr. Steward died the 15th of March, 1814, aged 80 years.

REV. E. B. WRIGHT, a native of Westhampton, graduated at Williams' College in 1814. He studied theology at Andover Theological Seminary, and was licensed to preach by the Salem Association at Danvers, April, 1817. He was ordained December 8, 1819. His dismissal from the First Church in Ludlow took place in October, 1835, at the time of his installation over the First Church in Chicopee. He was dismissed from his pastoral charge in Chicopee after a period of about four years, in 1839. In 1842 he was installed over the First Church in Norwich, Mass., where he still resides, though dismissed from the pastoral charge of that Church.

REV. DAVID R. AUSTIN, of Norwich, Ct., graduated at Union in 1827, and after teaching awhile in South Hadley, was ordained, May 1, 1835. He was dismissed in July, 1837, and was then preceptor of Monson Academy about two years. He was installed pastor of the Church in Sturbridge, May 12, 1839, and dismissed in consequence of ill-health in 1851. He has recently been settled in Norwalk, Ct. He married a daughter of Dr. Ely of Monson.

REV. ALONZO SANDERSON. (See Tolland.)

REV. J. W. TUCK, of Kensington, N. H., graduated at Amherst College in 1840, studied theology at Andover and East Windsor seminaries, was licensed by the Hampden Association, at West Springfield, in 1842, and ordained September 6, 1843.

This Church has 158 members, and the Sunday-school 200, and pays a salary of \$550.

The SECOND CHURCH is at Jencksville, and was organized June 6, 1847.

REV. WILLIAM HALL was ordained in 1848, and dismissed the next year. He is the only pastor the Church has had. He came from the State of New York, and was educated in that State. The Church is small, consisting of only 14 members. Rev. Ebenezer B. Wright has supplied them for two years.

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## MONSON.

THIS town was incorporated April 25, 1760, and its name given by Governor Pownal. At this time there were but 49 families in the town. The first candidate for settlement in the ministry, was Simeon Strong, of Amherst, who was after-

wards Judge of the Supreme Court of the State. This Church was organized June 3, 1762.

REV. ABISHAI SABINE was a native of Pomfret, Ct., and graduated at Yale College in 1759. He was ordained June 23, 1762, and his ministry is said to have been orthodox, acceptable and useful. On account of ill-health he was dismissed, July, 1771. After his dismissal, he retired to Pomfret, his native place, where he died in 1782.

REV. JESSE IVES was born in Meriden, Ct. He graduated at Yale College in 1758. Before he came to Monson he had been settled as pastor of a Church in a part of Norwich, Ct. He officiated as pastor of the Church in Monson till his death, a period of 32 years and six months. He died December 31, 1805, aged 71.

REV. ALFRED ELY, D.D., is a native of West Springfield, graduated at New Jersey College in 1804, and studied theology at Princeton, and also under the direction of Dr. Lathrop, of West Springfield. He was licensed at Monson, by the South Association of Hampshire county, February, 1806, and ordained December 17, 1806. Dr. Ely still remains the senior pastor at Monson, having officiated as sole pastor more than 36 years. Dr. Ely

married a daughter of Rev. Uriel Gridley, of Watertown, Ct.

REV. SAMUEL C. BARTLETT, of Salisbury, N. H., is a graduate of Dartmouth College, of the class of 1836. He studied theology at Andover. He was settled in Monson as colleague pastor with Dr. Ely, August 2, 1843. His dismissal occurred April 7, 1846, having received an appointment to a professorship in Western Reserve College. Mr. Bartlett is now pastor of a Church in the city of Manchester, N. H.

REV. CHARLES B. KITTREDGE, of Mount Vernon, N. H., is a graduate of Dartmouth College, 1828. He pursued his theological studies at Andover, and was licensed in 1832 by the North Suffolk Association. He was first settled in Groton, Mass. His second settlement was over the Church in Westboro', this State. He was installed at Monson, as colleague pastor with Dr. Ely, October 21, 1846, and dismissed in the early part of June, 1853. He still resides in Monson.

The present membership of the Church in Monson is 333, and of the Sunday-school 200. This Society has paid a salary of \$600.

## PALMER.

**FIRST CHURCH.** The first settlement in Palmer, it is supposed, was made in 1717. A report of the committee to the Legislature, in June, 1733, in regard to granting the settlement an act of incorporation, shows that they had then been supplied with preaching about three years. No records of the Church are found of an earlier date than 1753; so that nothing definite can be ascertained respecting the date and circumstances of its formation. This Church was organized by emigrants from England and the north of Ireland, it is supposed in 1730.

**REV. JOSEPH HARVEY** was from the north of Ireland, and received his education before he came to America. This Church was originally Presbyterian, and Mr. Harvey was ordained by the Londonderry Presbytery, June 5, 1734. Rev. Mr. Thompson, of Londonderry, preached the sermon. Mr. Harvey was dismissed in 1748, as the result of a difficulty between him and his Church.

**REV. ROBERT BURNS** was from the north of Ireland. He was settled over this Church, November, 1753. "An unhappy controversy arose between him and the Church in 1756, in consequence of

which the pastoral relation of Mr. Burns to the Church was dissolved." The records give no account of his dismissal, but state that, May 5, 1758, the Church was without a pastor, and that Mr. Burns' farm was purchased by the town in the summer of 1758.

REV. MOSES BALDWIN was a native of Newark, New Jersey, and a graduate of New Jersey College in 1757. Previous to his settlement over this Church, June 17, 1761, he had been ordained as an Evangelist. He was installed by the Boston Presbytery. His dismissal occurred June 19, 1811, when his successor was settled. Few ministers ever went through a greater variety of trials, or subsisted on a smaller income; and few ever manifested a more devoted attachment to their people, or more earnestly labored in defence of the "faith once delivered to the saints." His preaching was interesting and impressive. He died Nov. 2, 1813, aged 81.

REV. SIMEON COLTON was born in Longmeadow. He graduated at Yale College in 1806, and was ordained June 19, 1811. His ordination sermon was preached by Rev. Zephaniah Swift Moore, of Leicester. It was about the year 1811 that the Church changed its form of government, and became Congregational. Mr. Colton was dismissed in 1821,

November 13. After this he taught in Monson Academy ; also in North Carolina ; and is now president of a college in one of the south-western States. In 1846 he received the degree of D.D. from a college in Delaware.

REV. HENRY H. F. SWEET, of Attleboro, this State, graduated at Brown University in 1822, and was ordained November 9, 1825. His ordination sermon was preached by Rev. Dr. Ide, of Medway. Mr. Sweet died in 1827. Rev. Dr. Ely, of Monson, preached his funeral sermon. "As a man, Mr. Sweet was unassuming and kind in his manners and intercourse with others. As a preacher, he was interesting and impressive. He was thoroughly Calvinistic in his doctrinal views." His age was 31.

REV. JOSEPH K. WARE was born in Conway. He graduated at Amherst College in 1824, and was ordained December 12, 1827. His ordination sermon was preached by Rev. Dr. Humphrey. He was dismissed March 16, 1831, and has since been settled in western New York.

REV. SAMUEL BACKUS, of Canterbury, Ct., graduated at Union College in 1811. His first settlement was in Woodstock, in his native State. He was dismissed May 4, 1841, since which time he



has not been a settled pastor. He now resides in the city of Brooklyn, N. Y.

REV. MOSES K. CROSS, of Danvers, Mass., graduated at Amherst in 1838, studied theology at Andover, and was ordained in February, 1842. His ordination sermon was preached by Rev. M. F. Braman of Danvers. Mr. C. was dismissed at his own request, November 22, 1848, and is now settled at South Deerfield.

REV. SYLVESTER HINE, of Middlebury, Ct., graduated at Yale College in 1843. He received his theological education in East Windsor. Previous to his settlement in Palmer, November 19, 1851, he was pastor of a Congregational Church in Ticonderoga, N. Y.

This Church has 101 members, and the Sunday-school 100. The pastor receives a salary of \$500.

The SECOND CHURCH, at Palmer Dépôt, was organized April 1, 1847.

REV. THOMAS WILSON, of Paisley, Scotland, graduated at Dartmouth College in 1844, studied theology one year at New Haven, and two years at Andover, and was ordained February 29, 1848. After a ministry of four years, as the pastor

of this Church, he was dismissed April 14, 1852. He is now settled in Westford.

This Church has 87 members, and the Sunday-school 100.

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## SPRINGFIELD.

THE First Congregational Church was organized in 1637. There is considerable obscurity resting over the history of the first settlement of the town. It commenced, probably, in 1635 ; but the first permanent settlement was in the spring of 1636, when Mr. Pynchon, with a number of other persons, with their families, removed from Roxbury and came to Springfield. When Mr. Pynchon, and those who accompanied him, came here, they made an agreement, the original of which is in the first book of records of the town, and subscribed by them. It is dated May 14, 1636, and consists of fifteen articles, the first of which provides for the settlement of a minister. This agreement has the signature of only eight persons, though there is internal evidence that there were twelve concerned.

One leading object of the first settlers, in coming

to this place, was that they might have a settled ministry, and unite in a Church. There are no early church records extant ; but there is no reason to doubt that a Church was organized at the time of Rev. Mr. Moxon's coming here, in 1637. Mr. Pynchon, and several others who were here then, were church-members, and persons eminent for piety, and professedly designed to organize a Church without delay. Says George Bliss, Esq.,—"The formation of the Church has been, by some writers, I know not upon what authority, postponed to the year 1645, as the time of the incorporation of the town was. This Church was probably the fourteenth in Massachusetts."

REV. GEORGE MOXON was the first pastor of this Church. He is said to have arrived at Boston in 1637. Before he came to this country, he received ordination in the Episcopal Church. In the year 1652 he returned to his native land. There is in existence a manuscript, containing sketches of Mr. Moxon's sermons, taken, probably, at the time they were delivered, by John, son of William Pynchon, in 1649. They indicate respectable intellectual powers, and contain the general doctrines of the Reformation. There is no record of his family, except of the birth of three children. There is a tradition, that he was silenced after his return to Eng-

land, in 1662, and died in great obscurity as a common servant.

It is not easy to ascertain precisely the amount of Mr. Moxon's salary, or that of his immediate successors, as there was a gradual depreciation from sterling at 4s. 6d. a dollar, as it was at first, to 6s. a dollar, at which it was fixed in 1707. The currency afterwards greatly depreciated, so that in 1750 it was 45s. to a dollar. Mr. Moxon's salary began at £45 sterling, and varied to £70. Besides this he had a house-lot, meadow, and wood-lot, together with a house and barn. The house, when built, in 1639, cost £40. According to the fashion of the time, it was thatched.

REV. PELATIAH GLOVER was a native of Dorchester. He preached his first sermon in Springfield, July 3, 1659; but was not ordained till some time in the year 1661. He continued his labors as the pastor of this Church till they were terminated by death. He is represented as having been a diligent student, an energetic preacher, and a faithful pastor. The record of his death is as follows: "March 29, 1692, the Rev. Pelatiah Glover fell asleep in Jesus, aged 55 years."

Mr. Glover's salary was originally £80, with the use of the ministry-house and lands. In 1678 the parish voted an addition of £20 for *that year*. It

was during the period of Mr. Glover's ministry, in 1675, that the town was so severely scourged by the Indians. When the town was fired, October 5, about 30 dwelling-houses and 25 barns were destroyed; among them was the house occupied by Rev. Mr. Glover, together with his library, which is said to have been extensive and valuable.

When Mr. Glover died, he left behind him a family; but the number of his children, or where they settled, have not been ascertained. His wife died in 1689; and at least three of his children died before him.

Since writing the above, we have ascertained that Mr. Glover was educated at Harvard College, though he did not graduate with his class.

REV. DANIEL BREWER was a native of Roxbury, and was the son of Daniel Brewer, who is said to have been born in England. He graduated at Harvard University in 1687, and married Miss Catherine Chauncey, of Hatfield, August 23, 1689. He had eight children, six of whom survived him, and most of them settled in this vicinity. Mr. Brewer was ordained May 16, 1694, and died November 5, 1733, in the 66th year of his age, and the 40th of his ministry. His widow died May 15, 1754, in the 79th year of her age.

REV. ROBERT BRECK was born in Marlboro. He

was the great-grandson of Edward Breck, who came from England and settled in Dorchester. He was the grandson of Capt. John Breck, of Dorchester, and the son of the Rev. Robert Breck, of Marlboro. He graduated at Harvard University in 1730. His first wife was Eunice, daughter of Rev. Daniel Brewer; and his second wife was Mrs. Helena, widow of Rev. Edward Dorr, of Hartford, Ct. He died of consumption, April 23, 1784, in the 71st year of his age, and the 49th of his ministry. Dr. Lathrop preached his funeral sermon, from 2 Tim, iv. 6, 7, 8. His ordination sermon, January 26, 1736, was preached by Rev. Mr. Cooper, of Boston, from Mark xiii. 3. "The call and settlement of Mr. Breck were the occasion of one of the most violent controversies which has ever distracted this part of the Church. The allegations against him related principally to his religious sentiments. His ordination was warmly opposed by a majority of the ministers of this county, as well as by a considerable number of the parish; and even during the session of the council which was to have ordained him, he was arrested by a civil officer and carried to Connecticut, to answer to such things as should be objected to him. In consequence of the extreme agitation which prevailed in the town and neighborhood, the council thought it not expedient to proceed, at that time, to his ordination, and deferred it to a

subsequent period. Mr. Breck, by his uncommon prudence, gradually gained the favor both of his opposing brethren and parishioners; and it was not many years before the congregation became united in his ministry, and his brethren in the neighborhood received him into fellowship." It is said that if he wanted any favor, such as the use of a horse or the loan of money, he applied first to his opposers, and made them his friends by the apparent confidence he reposed in them. He was more inclined to Arminianism than Calvinism.

REV. BEZALEEL HOWARD, of Bridgewater, graduated at Harvard in 1781, and was ordained April 27, 1785. The sermon was preached by Rev. Timothy Hilliard, of Cambridge, from Titus ii. 15. In 1803, in consequence of ill-health, he was obliged to retire from the active duties of the ministry. After waiting about two years, in the hope that his health might be restored, it was mutually agreed that a dissolution of the union between him and his people should take place, whenever the parish should unite in the settlement of another minister. Accordingly, the resignation of his charge was read on the day of the ordination of his successor; and the grateful and affectionate regards of his people followed him to retired life. The degree of D.D. was conferred on

him by the University at Cambridge. He died December, 1836, aged 83.

REV. DR. OSGOOD is a native of Fryburg, Me., graduated at Dartmouth in 1805, and was ordained January 25, 1809. The sermon was preached by Rev. Dr. Harris, of Dorchester, from 1 Tim. iv. 16. On the termination of the 40th year of his ministry, Dr. Osgood preached a sermon from Acts xx. 26, 27, which was published. Dr. Osgood, now the oldest settled pastor but one in the Hampden East Association, and the oldest settled pastor but two in the county, is in the 46th year of his ministry as pastor of the First Church in Springfield. He received the degree of D.D. from Nassau Hall in 1827.

This Church has 412 members, and the Sunday-school 260. The Society has a fund, the income of which is \$700 per annum. The salary paid is \$1000.

The SECOND CHURCH, on the Hill, was organized January 8, 1833, and was then the Fourth Congregational Church in Springfield.

REV. ABRAHAM C. BALDWIN, of Guilford, Ct., graduated at Bowdoin in 1827, and was ordained December 4, 1833. He studied theology at New Haven. After his dismissal from this Church, January 8, 1839, he engaged for a season in teaching, in Newburgh, N. Y., after which he became pastor



of the Howe-street Church, New Haven, Ct. At present, he is connected with the deaf and dumb institution at Hartford. He married a daughter of Dr. Foot, of North Haven, Ct.

REV. EZEKIEL RUSSEL, of South Wilbraham, graduated at Amherst College in 1829. He received his theological education at Andover, and was ordained May 15, 1839. His dismissal from the Fourth Church in Springfield took place in 1849. Mr. Russel is now pastor of the Congregational Church in East Randolph, over which he was settled May 8, 1850. He was settled at North Adams from 1836 to 1839.

REV. SAMUEL W. STRONG, son of Rev. William Strong, of Somers, Ct., graduated at Yale in 1843, studied theology at New Haven, and was ordained March 27, 1850. He was dismissed in consequence of ill-health in 1852, since which he has been able to preach but little.

The SOUTH CONGREGATIONAL CHURCH, a colony from the First, was organized March 23, 1843.

REV. NOAH PORTER, JR., of Farmington, Ct., son of Rev. Noah Porter, D.D., graduated at Yale College in 1831, and studied theology at New Haven. His first settlement in the ministry was at

Milford, Ct. He was installed over this Church, January 12, 1843, and dismissed from the same, January 5, 1847, for the purpose of accepting a call to the professorship of moral philosophy and metaphysics in Yale College, which professorship he still occupies.

REV. SAMUEL G. BUCKINGHAM, of Lebanon, Ct., graduated at Yale in 1833, and received his theological education at New Haven. He was first settled at Millbury, and installed over this Church, June 16, 1847. Mr. Porter and Mr. Buckingham both married daughters of Rev. N. W. Taylor, D.D., of New Haven, Ct.

This Church has 267 members, and the Sunday-school 225. The Society pays a salary of \$1200.

The NORTH CHURCH was organized October 28, 1846.

REV. RAYMOND H. SEELEY, of New York, graduated at the University of New York in 1839, and received his theological education at the Union Theological Seminary, New York city. He was first settled in Bristol, Ct. His installation over this Church occurred March 1, 1849. On the evening of the same day the meeting-house was dedicated. The pastor preached the dedication sermon.

This Church has 134 members, and the Sunday-school 168. The Society pays a salary of \$1200.

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### WILBRAHAM.

THE first settlement in Wilbraham was in 1731. In May, 1741, the parish was incorporated by the name of the Fourth Parish in Springfield. It usually went by the name of Springfield Mountain, till 1763, when it was incorporated as a town, and received its present name. The Church was organized June 24, 1741.

REV. NOAH MERRICK was the grandson of Thomas Merrick, who came from Wales to Roxbury about 1630, and thence to Springfield in 1636. He was the youngest son of James Merrick, who was a native of West Springfield. He graduated at Yale in 1731, and was ordained June 24, 1741. He was married in October, 1744, to Mrs. Abigail Brainard, widow of the Rev. Mr. Brainard, of Eastbury, Ct., and daughter of the Rev. Phinehas Fisk, of Had-dam. Mr. Merrick died, much lamented, December 22, 1776, in the 66th year of his age, and the 36th of his ministry. The sermon at his funeral was

preached by the Rev. Mr. Breck, of Springfield, from 2 Cor. iv. 7. The widow of Mr. Merrick died September, 1807, in the 90th year of her age.

The ordination service of Mr. Merrick was to have been performed under a large oak tree ; but as the morning proved rainy, they assembled in a barn, and there attended the ordaining solemnities.

REV. JOSEPH WILLARD was the son of Rev. Dr. Willard, of Stafford, Ct. He graduated at Harvard University in 1784, and was ordained May 3, 1787. His ordination sermon was preached by his father. He was dismissed February 11, 1794, and was afterwards settled in Lancaster, N. H., where he died, July 22, 1827, aged 66.

REV. EZRA WITTER of Lisbon, Ct., graduated at Yale College in 1793, and was ordained August 16, 1797. His father preached his ordination sermon. He was dismissed May 31, 1814, and afterwards engaged as an instructor in an Academy in Tennessee. He died in 1833.

REV. EBENEZER BROWN, of Brimfield, graduated at Yale in 1813, and was ordained March 3, 1819. His ordination sermon was preached by Rev. Mr. Bartlett, of East Windsor, Ct. After a ministry here of eight years, he was dismissed, June, 1827,

since which time he has been settled in Prescott and North Hadley, in this State. In 1839, Mr. B. went to Illinois as a home missionary, and continued there employed till 1848.

REV. JOHN HYDE, of Franklin, Ct., graduated at Yale in 1803, was pastor at Hampden, Ct., from 1807 to 1811; at Preston, Ct., from 1812 to 1827; and was installed at Wilbraham in April, 1828, and dismissed January, 1832. He died in 1848, and must have been full 65 years old.

REV. ISRAEL G. ROSE, of Coventry, Ct., graduated at Yale in 1821, was pastor of the Church in Westminster—a parish of Canterbury, Ct.,—from 1825 to 1831, and at Wilbraham from April, 1832, to February, 1835. In November of the last-named year, he was settled at Chesterfield, where he died, February 5, 1842, aged 43 years.

REV. JOHN BOWERS, of Dudley, graduated at Yale College in 1832. He studied theology at Princeton, and was ordained December 13, 1837. Previous to his ordination, for a season, he taught in Monson Academy.

This Church has 202 members, and the Sunday-school 110. The Society pays a salary of \$500.

The SOUTH CHURCH was organized in 1785.

REV. MOSES WARREN, of Upton, graduated at Harvard College in 1784, and studied theology with Rev. Mr. Fisk, of Upton; was licensed at Milford in 1785, and ordained September 3, 1788. He continued pastor of this Church till his death, February 19, 1829—a period of 40 years—aged 71. Mr. W. sustained a respectable standing as a classical scholar, and was remarkable for his amiability and diffidence of manner. He was a man of prayer; and when he visited a minister, or was visited by one, he proposed to unite in a short prayer before they separated. He was esteemed as a good man, full of the Holy Ghost and of faith. His salary was always small, but he was contented with it.

REV. LUCIUS W. CLARKE, of Mansfield, Ct., graduated at Brown University in 1825, was ordained December 9, 1829, and dismissed December 13, 1832. He died at Middlebury, Vt., January 2, 1854, aged 53.

REV. JAMES A. HAZEN, of West Springfield, graduated at Yale College in 1834, and at the theological seminary in New Haven, and was ordained January 30, 1839. He was dismissed June 22, 1849, since which he has been settled in South

Williamstown, and is now pastor of a Church in Lisbon, Ct.

REV. HUBBARD BEEBE, (See Longmeadow.)

REV. E. S. SKINNER, of Prattsburgh, N. Y., graduated at Oberlin in 1849, studied theology at Andover, and was ordained May 19, 1853.

This Church has 76 members, and the Sunday-school 100. The Society pays a salary of \$600.

## EXTRACTS

*From the Minutes of the Association.*

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THE first meeting of the Hampshire South Association was holden at Longmeadow, in January, 1749. Meetings were holden quarterly. The exercises consisted, for many years, (1) of the discussion of a question, by all the members, that had been previously given, and for which each was expected to prepare himself; (2) in advising in regard to difficulties that might exist in any of their parishes; and (3) in the communication of any thing useful or interesting, which any one had been learned by reading.

It was customary for one who was preaching as a candidate in any Church, before receiving a call, to come before the Association, present his credentials, and undergo such an examination as would



enable them to say he was a suitable person to be called to the pastoral office in that Church.

The following are some of the subjects that came before the Association for their consideration.

In April, 1750, the Church in Northampton applied for advice in relation to difficulties between them and Mr. Edwards. The Association sent a letter to the Church, and a copy of the same to Mr. Edwards.

In January, 1757, it was agreed that, in view of the present distressed and melancholy circumstances of the land, the dark and threatening aspect of Divine Providence towards us, which loudly call for humiliation, fasting and prayer, we will meet once a week, in some of our Churches, till we have gone through them.

In April, 1764, the Association wrote a letter to the Northern Association, requesting their concurrence in a petition to the Governor and Council, for a redress of the neglect in the distribution of the proclamations.

In April, 1767, the question was asked, whether it is the duty of a minister to act as complainant against a member of the Church of which he is the pastor? Answer—We are of the opinion that a minister has a right to bring a complaint against a delinquent member; but it is not a duty especially incumbent on him to perform; it is unreasonable

for the brethren of the Church to ask him to do it, or by their neglect to make it necessary that he should.

In July, 1773, *Voted*, to appoint two members of the Association to prepare an essay on Family Prayer and the Christian Sabbath, for distribution in our churches.

In January, 1775, *Voted*, that we recommend to our people to meet frequently for prayer in this day of our calamity, and that we will endeavor to meet with them.

There was no meeting of the Association from July, 1777, to April, 1782, in consequence of public difficulties, and the broken state of the Association, arising from the deaths of several of its members.

In April, 1782, the Association addressed a letter to the convention of ministers that met in May, asking that body to petition the General Court to devise and prosecute some method to procure Bibles, either by causing them to be printed, or by importation, that there might be a sufficient supply, and at a moderate price.

In January, 1792, it was voted that a member of the Association be appointed at each meeting to preach a *Concio ad Clerum* at the subsequent meeting.

In 1794, it was agreed that a public lecture should be preached at each meeting of the Association.

In February, 1795, a letter was received from David Austin, of Elizabethtown, N. J., calling upon all ministers to enter into a concert of prayer for hastening the latter day of glory to the Church, which concert was to be holden quarterly, and continued until the object should be obtained, or he should release them from observing the day.

In February, 1799, *Voted*, to send a missionary to the Mohawk River, in the vicinity of Fort Stanwix, to labor four months; to raise \$80 in our churches to defray his expenses, and that we will supply the pulpit of the brother who goes, during his absence.

Rev. Joel Boker was sent for three months. The expense of the mission was assessed upon the churches as follows: Westfield, \$12; Blandford, Springfield, and Monson, \$8 each; East Granville, Longmeadow, and West Springfield, \$6 each; South Wilbraham \$5, and Southwick \$4.

On what principle the assessment was made, the records do not show.

In October, 1800, a committee was appointed to act jointly with a committee of the Hampshire Association, to compile a Psalm Book for the use of the Church, an edition of which was to be published by subscription.

In June, 1801, a committee was appointed to prepare an address to the congregations in the county

on the instruction of children and the observance of the Sabbath.

In February, 1805, voted in favor of forming a General Association, provided it could be done in such a way as not to interfere with the business of the convention of ministers.

In June, 1807, voted that it is inexpedient to form a General Association at present.

In June, 1809, voted to prepare an address to the churches in the county, on the subject of family religion. Appointed two delegates to General Association.

In June, 1812, a rule was adopted to appoint at each meeting a committee of overtures, and that individuals be designated to *write* on the associational question.

In October, 1812, voted that the practice of requiring persons, who offer themselves for admission to our churches, to make a public confession of particular sins committed prior to their conversion is inexpedient.

In February, 1814, a plan was adopted for supplying the destitute and feeble parishes in the county with missionary aid. Two pastors were appointed to preach occasionally in certain parishes.

In October, 1814, measures were taken for the formation of an Education Society. Voted to peti-

tion Congress not to carry the mail on the Sabbath.

May 2, 1822, it was voted to resolve the Association into an ecclesiastical council, for the purpose of considering the expediency of dissolving the connexion between the Rev. John Keep and the Church and people of Blandford. There were present delegates from the churches in Middle and East Granville, and Westfield.

In February, 1823, it was *Voted*, that it is expedient to have an annual conference of the churches within the bounds of this Association, and that the churches be invited to send delegates from their number to this conference, to be held at Ludlow in June next.

February 11, 1824, it was *Voted*, that it is the duty of the Association to inquire of any members who shall be absent two meetings in a year, the reason of such absence, and if not satisfactory, that he shall be admonished.

Suffield, October 12, 1844. It was voted, at the request of Rev. Mr. Gay, that the Association be formed into an ecclesiastical council, on the subject of difficulties between him and his people.

February 8, 1825, it was voted, that it is the duty of our churches, on the removal of any of the members to other places, to furnish them with certificates of their regular Christian standing, and require them

to unite with the Church where they reside, provided it be one with which we are in fellowship. That members residing among us are to be watched over with Christian kindness, invited to unite with us in church-fellowship, and if they neglect this duty for more than one year, or become worthy of censure in any respect, that they shall be immediately reported to the churches to which they belong, and excluded from occasional communion with us.

In February, 1826, it was voted, that the brethren, two by two, visit the churches at some time previous to next June. That Messrs. Cooley and Knapp visit six on the east side of the river; that Osgood and Dickinson visit six on the west side and Foot and Hazen the remainder on the west side of the river.

February 9, 1830, it was voted to have a Review written for the next meeting.

At the same meeting, some resolves were passed respecting the cause of temperance, and chose a committee to prepare a circular to be addressed to the inhabitants of the county, and that the committee be requested to call a county convention for the purpose of forming a county society.

In 1831, Dr. Cooley presented the following, which was adopted :

Whereas the children of ministers as well as oth-

ers are by nature in a state of alienation from God, the children of wrath, and without the renewing grace of God must forever perish, and whereas they are in a situation to exert a very powerful influence, either good or bad, upon the community, therefore, *Resolved*, 1. That each member of this body set apart the evening of the 3d Monday in each month as a season for *special prayer* for the conversion and sanctification of our children. 2. That in all our intercourse with the children of our brethren, it shall be a special object of regard, both by example and by other means, to promote their effectual conversion and growth in grace. 3. That in each meeting of this Association, *one* prayer at least shall be offered in special reference to this object.

In October, 1833, it was voted that, in view of the low state of religion, the members of the Association would visit each other's churches by two and two, and by co-operation with the pastor endeavor to promote the spiritual interests of the Church and people.

Also to set apart one hour on every Saturday evening, for special prayer for the revival of religion, and that the members of the churches be invited to join in the concert. Also, that great caution should be used in employing Evangelists, and that the brethren hold themselves in readiness to assist each

other in any ministerial duties as circumstances should permit and require.

In June, 1835, a new constitution was adopted.

October 12, 1837. Three members were chosen to write an exegesis of Christ's first miracle.

February 12, 1839, a committee was chosen to draw up what they consider the views of the Association on the subject of slavery.

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#### QUESTIONS DISCUSSED AT MEETINGS OF THE ASSOCIATION.

*From 1749 to 1760.*

WHAT arguments and considerations are especially proper to stir us up to ministerial faithfulness and diligence?

Whether infallible assurance belongs to the essence of saving faith?

Whether there is a specific difference between common and saving grace?

What is meant by God's drawing the soul, in John vi. 44?

What is the death threatened in Gen. ii. 17?



Whether we can justify licensing candidates to preach before they are ordained ?

Whether an explicit profession of a dedication of himself to God be necessary to a person's coming to the Lord's table ?

Is baptism by a layman valid ?

What is the nature and extent of the forgiveness the gospel requires us to exercise ?

What is necessary to one's being a gospel minister ?

What is the nature of saving faith ?

Whence arises the necessity of Christ's suffering to complete the work of man's redemption ?

What are we to understand by the expression, "Know ye not that the saints shall judge the world ?"

How are we to reconcile Acts vii. 15, 16, with the Old Testament history ?

What is meant by the expression, "He that is least in the kingdom of Heaven is greater than he ?"

Why did our Saviour enjoin silence upon some persons on whom he wrought miracles ?

Is it the duty of a private soldier to inquire into the grounds and reasons of the war before he fights ?

Can baptism be regularly administered in private ?

What is the meaning of 1 Pet. iii. 19 ?

Whether the obscure passages of Scripture are any reasonable objection against their divine authority ?

What reasons have we to expect a national conversion of the Jews ?

Whether Christ's active obedience was properly meritorious ?

*From 1760 to 1790.*

Did Elisha intimate to Naaman, in 2 Kings, v. 18, 19, that it was lawful for him to bow himself in the house of Rimmon ?

Wherein consisted the fault of Moses, for which he was excluded from entering the promised land ?

What method is it proper for us to take for the suppression of vice and for the revival of religion ?

How does faith justify ?

Whether the evidence of Christianity from prophecy is invalidated by the supposition that prophecy has a double meaning ?

Was David justified in feigning himself mad before Achish ?

Whether lay-ordination be warrantable ?

What evidence have we that Jonah was a real saint ?

Does a man's moral obligation cease after he has lost the power to fulfil it, if the loss of the power was his own fault ?

Whether human nature is so depraved that a na-

tural man can do nothing that has any tendency towards his salvation?

Whether a customary attendance on public worship, in places to which a person does not belong, can be justified upon the plea of better edification?

Whether the present method of supporting the gospel by a tax can be justified?

Can the opinion advanced by some of late, that the people may dissolve the pastoral relation without the advice of a council, be justified?

Whether there is in Scripture any foundation for the distinction between the common and special influences of the Spirit?

Wherein lies the force of the argument for the resurrection of the dead, in Luke xx. 37?

Whether all baptized persons are to be considered as members of the Church?

Is the death of the martyrs a proof of the divinity of the Christian religion?

*From 1817 to 1830.*

What errors in doctrine may be considered of such a gross nature as to require the person to be disciplined, who holds and endeavors to propagate them?

When were sacrifices instituted, and what was their design?

Will two persons of equal talents, sincerity and candor, after as faithful investigation of Scripture as they are able to give, embrace doctrines so different as materially to affect their religious views and feelings, and as to render it either proper or necessary to refuse Christian fellowship ; and by what rule are we to determine which set of opinions is correct ?

Are those who embrace the opinions respecting Christ which Arius held, to be considered as embracing damnable heresy ?

What is the meaning of St. Paul in the epistle to Titus iii. 8 ? “ This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

When an individual member of a church is aggrieved by the conduct of his pastor, what measures shall he take to obtain redress ?

Ought ministers of the gospel, who are happy in connection with their people, to remove, at the invitation of a college, to fill the places of president or professors ?

What is the duty of churches to the members of other churches residing among them ?

Up to what age is it proper to baptize children on the faith of their parents ?

What is the best method of conducting revivals of religion ?

What are the benefits of creeds ?

What are the comparative advantages of Congregationalism and Presbyterianism ?

In what sense did Christ die for every man ?

What is the best mode of preaching ?

Are there any visible reasons why the Holy Spirit is withheld from the churches, and revivals are not more frequent in this region ?

What is original sin ?

*From 1830 to 1844.*

What are the best means to be employed to deprive persons of their groundless hopes of future happiness ?

Is the 1 John, v. 7, genuine ?

What kind of preaching is best adapted to promote revivals of religion ?

Have the churches a right to require entire abstinence from ardent spirits, except as a medicine, as a condition of membership ?

What are the causes which so often occasion difficulties in churches and societies soon after seasons of revival, and which sometimes lead to the dismissal of a pastor ?

What are the reasons why recent revivals of religion are comparatively of such short duration ?

What does the Bible teach respecting regeneration ?

To what extent ought ministers to mingle with their people in worldly social intercourse ?

What are the requisite qualifications and duties of deacons ?

In what cases is it expedient for churches to employ stated supplies ?

To what church does a dismissed minister belong ?

What are the obstacles that retard the temperance cause ?

Are the theories of modern geologists consistent with the Mosaic account of the creation ?

Ought ministers to unite persons in marriage who have been divorced for any cause but adultery ?

Are churches bound to admit every one who gives credible evidence of piety ?

What are the powers of an *ex parte* council ?

In all cases of volition is the power of contrary choice essential to free agency ?

What is the ultimate ground of moral obligation ?

Is perfect holiness attainable in this life ?

Is it desirable that Congregationalism, as a distinct organization, be increased and perpetuated in the western States ?

Is every word of Scripture divinely inspired ?

Is it desirable to form a home missionary society, with special reference to the promotion of Congregationalism in the western States ?

Ought capital punishments to be abolished ?

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THE ASSOCIATION was divided, in 1844, into Hampden East and Hampden West, and the remaining questions were discussed by Hampden East.

*From 1844 to 1854.*

Does the power of ordination lie with the ministers or the Church ?

What is the Scripture doctrine of the resurrection of the body ?

How far are human governments obligatory ?

What is the duty of pastors with reference to secret societies ?

Ought the custom of settling pastors on the condition that either party shall have the power to dissolve the relation, by giving three or six months' notice, to be sanctioned or passed over in silence by ecclesiastical bodies ?

What course is it the duty of the Church to take with reference to fairs and festivals ?

What is the nature and necessity of regeneration ?

Ought colonization, anti-colonization, anti-slavery,

and temperance lectures, as now usually conducted, to be countenanced or frequented by Christians and Christian ministers on the Sabbath ?

What is the Scripture doctrine of the Trinity ?

What is the use of means on the part of sinners in securing their salvation ?

Does Dr. Emmons' theory of divine and human agency agree with the Scriptures ?

What is the nature and extent of inspiration in the sacred writers ?

What is the Bible doctrine of revivals ?

What is the limit of Christian obligation to obey civil laws ?

What is the foundation of virtue ?

What is sin ?

Can sin be properly and truly predicated of any thing apart from voluntary moral action ?

Is it desirable that our churches adopt the custom of our fathers with reference to creeds ?

What are the ecclesiastical powers and relations of this Association ?

Is the present attitude of the publishing committee of the American Tract Society towards the institution of slavery a right one ?

Should a belief in the doctrine of infant baptism be required as essential to church-membership ?



NOTICES OF INDIVIDUALS WHO WERE LICENSED BY  
THE HAMPDEN ASSOCIATION PREVIOUS TO ITS DI-  
VISION, FROM 1748 to 1844.

July, 1754. *Josiah Whitney* graduated at Yale in 1752, settled at Brooklyn, Ct., received the degree of D.D. from Yale and Harvard. He died October 20, 1824, aged 90.

January, 1755. *Elizur Goodrich* graduated at Yale in 1752, settled at Durham, Ct., received the degree of D.D. from Princeton; died at Norfolk, Ct., while on a journey in 1797, of apoplexy, aged 63 years.

January, 1756. *Joseph Lathrop*. (See West Springfield.)

July, 1757. *Gideon Noble*, of Westfield, graduated at Yale in 1755, was ordained at Wellington, Ct., November 28, 1759, dismissed in 1787, and died there in 1792, aged 64.

October, 1757. *Moses Bliss*, of Springfield, graduated at Yale in 1755; afterwards studied law, was appointed judge, and died in 1814, aged 78 years.

October, 1758. *Nathan Williams*, son of Rev. Stephen W., of Longmeadow, graduated at Yale in 1755, was ordained at Tolland, Ct., April 30, 1760, received the degree of D.D. from Princeton College, and died April 15, 1829, aged 94 years.

August, 1759. *Ebenezer Guernsey*. He was not a graduate of any college.

July, 1767. *Daniel Brewer*, grandson of Rev. Daniel Brewer of Springfield, graduated at Yale in 1765, became a Sandemanian. When and where he died is not known.

January, 1769. *Aaron Church*, of Springfield, graduated at Yale in 1765, was ordained at Hartland, Ct., October 20, 1773, dismissed in 1814, and died in 1823, aged 77 years.

January, 1771. *John Keep*, of Longmeadow, graduated at Yale in 1769, was ordained at Sheffield in 1772, and died in 1785, aged 36 years.

July, 1772. *Abner Smith*, of Springfield, graduated at Harvard in 1770 ; was pastor of the Church at Great Hill, in Derby, Ct., from 1786 to 1824.

April, 1773. *John Ballantine*, son of Rev. John B., of Westfield, graduated at Harvard in 1768 ; was never settled and never married ; died in the house in which he was born, in 1832, aged 83 years.

January, 1786. *John Taylor*, of Westfield, graduated at Yale in 1784 ; settled at Deerfield in 1787 ; was dismissed on account of a loss of his voice ; engaged in secular business ; preached occasionally in the latter part of his life, and died at Bruce, Mn., December 26, 1840, aged 78 years.

July, 1788. *Publius V. Booge*, of Farmington, Ct.,

graduated at Yale in 1787, was settled at Winchester, Ct., again in Vermont, and died in western N. Y., August, 1836, aged 72.

*Enos Bliss*, of Longmeadow, graduated at Yale in 1787.

April, 1791. *Ebenezer Gay*, son of Dr. Gay of Suffield, Ct., graduated at Yale in 1787, succeeded his father, and died in February, 1837, aged 71 years.

October, 1792. *Heman Ball*, of West Springfield, graduated at Dartmouth in 1791, was ordained at Rutland, Vt., in 1797, received the degree of D.D. from Union College, and died in 1821, aged 57 years.

*William Nash* graduated at Yale in 1791, and died in 1829.

June, 1795. *Jesse Appleton*, of New Ipswich, N. H., graduated at Dartmouth in 1792, was settled at Hampton, N. H.; was president of Bowdoin College from 1807 to his death, which occurred November 12, 1819, aged 47 years. He received the degree of D.D. from Dartmouth and Harvard.

October, 1796. *Stephen Thacher* graduated at Yale in 1795; was never ordained.

June, 1797. *Benjamin R. Woodbridge*, of South Hadley, graduated at Dartmouth in 1795, settled at Norwich from 1799 to 1831, and removed to

South Hadley, where he died about 1841. He was never married.

February, 1801. *Abijah Biscoe* graduated at Dartmouth in 1798, and was never settled.

June, 1801. *Festus Foster* graduated at Williams' College in 1800, was pastor of the Church in Petersham from 1802 to 1817, became a Unitarian, removed to Brimfield, and resided on a farm till he died, in 1846, aged 69 years.

June, 1804. *Truman Baldwin* graduated at Yale in 1802, was a native of Granville. He studied theology with Dr. Emmons, and is preaching in western New York.

October, 1804. *Thaddeus Osgood* graduated at Dartmouth in 1803—the Canadian missionary; he was ordained as an Evangelist at Wilbraham, in 1808, and died recently.

*Ephraim P. Bradford* graduated at Harvard in 1803.

February, 1805. *Roger Adams*, of Simsbury, was once an infidel; was converted in the great revival in 1799, was deacon of the Church in West Granville, preached at Otis with good success, and removed to western New York.

October, 1805. *Sylvester Burt*, of Southampton, graduated at Williams' College in 1804, was pastor at Warren from 1806 to 1811; at South New Marlborough from 1813 to 1822, and at Great

Barrington from 1823 till his death, in 1836, aged 54 years.

*Aaron Gates*, of Hartland, Ct., graduated at Williams' College in 1804; was pastor at Montague, then at South Amherst, and last at Hartland, Ct., where he died in 1850, aged 69 years.

*Isaac Garvin* graduated at Dartmouth in 1803.

February, 1806. *Alfred Ely*. (See Monson.)

*William Richey* graduated at Dartmouth in 1804; has been settled at Canton and Needham.

*Jesse Fisher* graduated at Harvard in 1803, and was ordained at Scotland Society, in Windham, Ct., in 1811, where he died, September 29, 1836, aged 59 years.

June, 1806. *James Taylor*, of Westfield, graduated at Williams' College in 1804, was ordained at Sunderland in 1807; died in 1831, aged 48 years.

October, 1806. *Newton Skinner* graduated at Yale in 1804; settled at Berlin, Ct., and died in 1825, aged 42.

*Saul Clark*. (See Chester.)

*Nehemiah B. Beardsley*, of Somers, Ct., graduated at Yale in 1805; is now residing at Somers.

February, 1807. *Enoch Burt*. (See Holland.)

October, 1812. *Harvey Coe*, of Granville, graduated at Williams' College in 1811; has been for many years an agent of A. B. C. for foreign missions, and now resides at Hudson, Ohio.

February, 1813. *Elisha B. Cooke*, of Otis, pastor at Manchester, Ct., was drowned in 1823, aged 34. He graduated at Williams' College in 1811.

October, 1814. *Joseph Knight*, of Monson, graduated at Brown University in 1813; ordained at Stafford, Ct., in 1816, in Granby in 1830, and in Peru, where he now resides, in 1836.

*Joy H. Fairchild*, of Guilford, Ct., graduated at Yale in 1813, ordained at East Hartford in 1816, and is now pastor of a Church in South Boston.

October, 1815. *Elam C. Clark* graduated at Williams' College in 1812; was pastor of a Church in Providence one year; wrote and committed his sermons. He died at Suffield, Ct., in 1837, aged 48 years.

February, 1816. *Augustus B. Collins*, of Guilford, Ct., received an honorary degree of A.M. from Williams' College; has been pastor at Andover, Preston, and Stafford, Ct., and resides now at Norwalk, Ct., supplying vacant churches temporarily.

June, 1816. *David L. Hunn*, of Longmeadow, graduated at Yale in 1813, was settled at Sandwich from 1818 to 1830, and is now residing in Rochester, N. Y.

*Horatio J. Lombard*. (See Feeding Hills.)

October, 1816. *Roger C. Hutch*, of Granville, graduated at Yale in 1815; has recently been dis-

missed from Warwick, where he has been pastor for many years.

*Ephraim Chapin* graduated at Williams' College in 1814.

*Edward W. Rossiter* graduated at Williams' College in 1815, and died in 1821, aged 27 years.

June, 1817. *Parsons O. Hayes* graduated at Williams' College in 1816; died in 1839, aged 51 years.

October, 1817. *Eli Moody*, not a graduate, was minister at Granby several years, resigned in consequence of ill-health, and resides on a farm in Montague.

*Theodore Clapp*, of East Hampton, graduated at Yale in 1814, and preaches in New Orleans.

June, 1819. *Joseph Bracket, Jr.*, graduated at Williams' College in 1815; was born in Peterborough, N. H.; settled in N. Y., and died in 1832, aged 41 years.

October, 1819. *Noah A. Saxton*, of South Wilbraham, graduated at Union in 1818, was editor of the New York Evangelist for a time, died June 19, 1834, aged 36.

June, 1820. *Reuben S. Hazen*. (See Feeding Hills.)

*Philetus Clark*, of Southampton, graduated at Middlebury in 1818, has been pastor in Windsor, and is now at the West.

February, 1821. *Harvey Smith*. (See Feeding Hills.)

February, 1822. *Jonathan L. Hale* was born in Goshen, Ct.; graduated at Middlebury in 1819, settled in Compton, N. H., then in Windham, Me., and died in 1835, aged 43 years.

June, 1823. *John C. Morgan*, of West Springfield, graduated at Williams' College in 1820, and is preaching in Ira, N. Y.

February, 1814. *Parsons Cook*, of Hadley, graduated at Williams' College in 1822; settled at Ware, and is now in Lynn. He received the degree of D.D. from Lafayette and Williams' Colleges.

June, 1826. *Warren Isham*, of South Wilbraham, has been editor of a paper in Michigan.

June, 1827. *Gordon Hayes*, of Granby, Ct., graduated at Yale in 1823, and settled in Washington, Ct.

*Amasa A. Hayes*, of Granby, Ct., graduated at Yale in 1824, settled at Londonderry, N. H., and died October, 1830, aged 32 years.

February, 1828. *Giles Pease*, of Somers, Ct., not a graduate, settled at Lowell, and is now at Sandwich.

June, 1830. *Eliphalet Strong, Jr.*, of Somers, Ct., graduated at Amherst in 1828, and settled at Hood, N. H.

October, 1831. *William Bement*, of Ashfield, graduated at Dartmouth in 1828; settled first at Easthampton, and is now at Elmira, N. Y.



June, 1833. *Justin Perkins*, of West Springfield, graduated at Amherst in 1829, is a missionary to the Nestorians in Persia. He received the degree of D.D. from Amherst.

June, 1837. *William Allen*, of Princeton, settled at Quincy in 1841, and is now residing in Lowell.

February, 1838. *Noah Bishop* graduated at Yale in 1833, and settled in Ohio.

October, 1838. *Philo Canfield* graduated at Williams' College in 1836, and is pastor in Wilton, Ct.

*George Langdon*, of Hartford, is a missionary at the West.

*G. W. Underwood*, settled at Charlton for a time ; his health failed, and he is now engaged in secular business in Michigan.

*John Wood* graduated at Amherst in 1836.

October, 1838. *Edmund Wright*, not a graduate ; a student from East Windsor.

February, 1839. *Chauncey D. Rice*, of Ludlow, two years a student at Yale, pastor at Granby, Ct., and then at East Douglass ; dismissed on account of ill-health, and now resides in Worcester.

June, 1839. *Alexander Montgomery*, of Westfield, N. Y., graduated at Amherst in 1837, and is now an agent of the American Tract Society, and resides at Chicago.

*Henry G. Van Lennep*, of Smyrna, Asia Minor, graduated at Amherst in 1837, and is a missionary at Constantinople.

June, 1840. *William W. Woodworth*, of Durham, Ct., graduated at Yale in 1838, was settled first at Berlin, Ct., and is now at Waterbury, Ct.

June, 1840. *Anson McCloud* graduated at Yale in 1838, and is pastor of the Church in Topsfield.

June, 1842. *Daniel T. Bagg* graduated at Union; was pastor of a Church in New York; died at West Springfield, his native place.

August, 1842. *Perkins K. Clarke*, of Westfield, graduated at Yale in 1838, and is pastor of the Church in Hinsdale.

February, 1843. *Jeremiah W. Tuck*. (See Ludlow.)

August, 1843. *Henry Cooley*. (See Southwick.)

February, 1844. *John Lawrence*, not a graduate, has been a teacher several years, and is now pastor at Carlisle.

#### LICENSED BY HAMPDEN WEST

June, 1848. *Isaac De Voe*, of Troy, graduated at Union, had been a Methodist preacher, and is now at North East, N. Y.

#### LICENSED BY HAMPDEN EAST.

May 6, 1845. *Otis Lombard*. Native of Spring-

field ; graduated at Amherst in 1834 ; settled in New Marlboro south parish in 1849.

June 4, 1846. *Christopher Cushing*. Native of Scituate ; graduated at Yale in 1844 ; settled over the Edwards Church, Boston, in 1849, and in North Brookfield as colleague with Rev. Thomas Snell, D.D., in 1851.

*George A. Bryan*, of Waterbury, Ct., graduated at Yale in 1843, and settled in Upper Middletown in 1849.

*D. K. Turner*, of Hartford, Ct., graduated at Yale in 1843, and settled in Pennsylvania.

*Isaac G. Bliss*, of Springfield, graduated at Amherst in 1844, and went on a mission to Erzeroom.

*S. V. Blakesley*, of Clinton, Ohio. Settled in Ohio. August 4, 1846. *A. A. Stephens*, of Cheshire, Ct. Settled in Meriden, Ct., in 1848.

*W. P. Dore*, of Wilton, N. Y. Preaching in Rhode Island.

*J. W. Tarlton*, of Boston.

May 4, 1847. *Charles Gibbs*, of Ohio.

August 3, 1847. *William W. Baldwin*, of West Granville. He now resides in his native town.

*Josiah Tyler*, son of Rev. Dr. Tyler of East Windsor, graduated at Amherst in 1845, and is now a missionary to the Zulus of Africa.

*Charles L. Woodworth*, of Monson, graduated at Amherst in 1845, and was settled in Amherst east parish in 1849.

November 1, 1848. *Charles G. Goddard*, of Petersham, Vt., graduated at Amherst in 1841, and settled in West Hartland, Ct., in 1850.

*James B. Thornton*, of Saco, Me. Settled in Maine.

*Geo. F. Bronson*, of Middlebury, Ct., settled at Shelburn Falls in 1851.

#### SYSTEMATIC BENEVOLENCE.

THE first object of religious charity, to which the churches of Hampden county contributed systematically, was home missions. The Hampshire Co. Missionary Society was formed in 1802. This county, then being a part of Hampshire, contributed regularly to its funds. After the division of the county, the interest in the Hampshire society diminished somewhat.

The Hampden County Home Missionary Society was organized in May, 1831, and the first public meeting was holden October 14, of that year, and annual meetings have been holden ever since in October. The amount of money raised for this object in 1835 was \$1,210; the amount raised in 1845 was \$1,375, and in 1853, \$2,044, exclusive of legacies.

This society looks first to the wants of the destitute churches in our own county, and then to the wants of the whole field occupied by the A. H. M. Society.

It is an interesting fact that fourteen churches of this county, which have received missionary aid, now sustain themselves; and only four are dependent on the assistance of others.

A Bible Society was organized in 1814, the object

of which was more particularly to supply the destitute in our own county. Committees were appointed in each town to ascertain how many families were destitute of the Bible, to raise money to purchase Bibles for them, and to get subscribers who would pay one dollar a year, and receive a Bible for every dollar they paid. The idea exists in the minds of many of the elderly people, to this day, that they are entitled to as many Bibles annually as they give dollars. In that and the succeeding year the county was pretty carefully canvassed, and the destitute supplied. In 1817 the society seems to have become rather inefficient. They had supplied the people at home, and were then called to extend their charities to the destitute elsewhere. During this year \$200 were paid over to the American Bible Society.

The county was explored again in 1825, and in 1845. The amount contributed to this society in 1853 was \$949.

The Hampden County Education Society was organized in 1814. Considerable money was received between that and 1820, for scholarships, which has entered the permanent funds of the American Society. The effect was to make the people feel that they are all life-members of the society, and have no farther duty to perform. The amount contributed to this object by all the churches in the county in 1853 was only \$340.

There was no county organization for Foreign Missions till 1823; the first annual meeting of the county society was holden in 1824. Contributions were made to this cause as early as 1811, by some individuals, but comparatively little was done for several years. In 1814 there is said to have been a missionary society, which I think was an agreement on the part of ministers as an Association to diffuse

information, and collect funds for this object. But the contributions were not very systematic. The amount contributed by the churches in the county in 1853 was \$3,945.

The Hampden County Tract Society was organized in 1837, and the first annual report presented in 1838. The receipts of that year were \$431; the receipts in 1853 were \$1,231.

A Seaman's Friend Society was organized in 1839. The contributions have been small, and only a part of the churches contribute regularly to this object. The amount given in 1853 was \$217.

Besides these, the churches contribute more or less to all the causes of Christian benevolence.

An annual meeting is holden in the early part of October, each year, commencing at 4 o'clock, P.M. on one day, and closing at evening the next day. At this meeting addresses are made in favor of all the causes of benevolence for which contributions are made, and means used to awaken in our churches a deeper interest in doing good to all men, as they have opportunity.

THE END.













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